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# The Pacific.

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### Weeping Is Followed by Joy.

PSALM XXXI. 5.

Be not dismayed, thou stricken one,  
With sad trials on thee pressing;  
Though disappointments may prove sore,  
And thy joys be evanescent;  
Though frequent failures may appear  
All thy efforts to be scorned—  
"Weeping may endure for a night,  
But joy cometh in the morning."  
If the deep darkness gives no light,  
Evidence of day appearing;  
If to thy sorrow there comes not  
Consolation, sweetly cheering—  
Thou'lt find these gently soothing words,  
God's own sacred writ adorning:  
"Weeping may endure for a night,  
But joy cometh in the morning."  
Then how before thy God in prayer,  
Tell him of thy grief and sadness;  
A promise he has made to thee,  
That he'll fill thy soul with gladness.  
Doubt not his word, have faith in him,  
Cease his kindness to be scorned—  
"Weeping may endure for a night,  
But joy cometh in the morning."  
If in this life no morning come,  
With delight thy soul imbuing,  
Yet, when thy troubled path on earth  
Thou'lt no longer be pursuing,  
In the bright future more thou'lt find  
Joys, the blissful realm adorning—  
"Weeping may endure for a night,  
But joy cometh in the morning."  
S. P. LEEDS.

### STATE SABBATH-SCHOOL CONVENTION.

The Fifteenth Annual State Sabbath-School Convention was held in Stockton last week, commencing on the evening of Tuesday, May 16. On the morning of that day, the commodious steamer *Mary Garrett* left this city with a joyous, merry crowd of some 125 or more delegates. The steamer stopped at San Quentin, Benicia and Antioch, at which places delegates from adjacent localities came on board. The day was exquisitely fine, and the excursion one of the most pleasant imaginable. Whilst gliding peacefully along, and after the socialities of life had been for some time very agreeably enjoyed, a large number indulged in instrumental and vocal music. Prof. Parvin of San Jose, who had charge of the musical part of the Convention, was on hand. Mrs. M. E. Richardson of Murphys, Mr. E. C. Mayhew of Plymouth Church, this city, and many other persons united their voices in choral strains. Mrs. Richardson presiding at the organ. Amongst the pieces that were sweetly, tenderly, impressively sung, were "Where is my wandering boy to-night?" "Wonderful words of life," "Windows open toward Jerusalem," "Solid Rock," "Onward and Upward." At intervals during the day, others officiated at the piano and on the cornet, together with the vocal music, made the time pass very pleasantly. About midday the clatter of plates and dishes, with knife and fork accompaniments fell in gentle and acceptable cadence upon the ears of those present. The tables were prettily arranged and heavily laden with substantial for the inner man, and several courses of most interesting dissolving views took place. This part of the programme was well performed, and attentively attended to. Scattered in groups upon the different decks, picnic parties had an enjoyable time.

During the afternoon a meeting was held, of which Rev. Dr. Briggs, President of the Convention, was Chairman. After prayer by Rev. Dr. Beckwith, of the Third Church, this city, Dr. Briggs, in a few fitting remarks, introduced Mr. Edward Kimball, "the church debt raiser." Mr. Kimball said that he had felt more aversion to the work of raising church debts than to any other class of Christian effort, but the Christian must subordinate his work to the plans and guidance of the Spirit of God. Of late his special work had prevented his engaging in Sabbath-school work, but formerly he labored continuously and earnestly in the Sunday-school. One day a boy came into his class. That boy was the youngest son of his widowed mother. He had previously regulated his own life and had done pretty much as he liked. He had not been vicious, but reckless, self-assertive, and liked to have his own way. He was not badly disposed, but difficult of control. On one occasion he asked for a situation in a store, but the owner didn't want him. Seeking work in vain, after awhile he asked that store-keeper again, altho' much against his will. The store-keeper still did not want him and would not have him unless he would do certain things; one was, whenever he was in doubt, to ask either himself or one of the salesmen; others were, be in Sabbath-school every Sunday, attend church twice every Sabbath, and report where he had spent his evenings. He was offered till the morrow morning to give an answer but said he did not need the time. He was ready now and he promised. He went to work the next morning. The next Sunday the boy was brought to Mr. Kimball's class. He could not find the place of the lesson in John. The speaker told how he looked after that boy who was subsequently converted; his name was Dwight L. Moody.

Mr. Kimball alluded strongly to the too prevalent customs of leaving children to themselves, and people's saying, "I had to go to church when I was young, and am not going to subject my children to such a

course." Friends, this is a baseless excuse. You do not do so in day-school matters. You do not say to your children, there are your history, geography, arithmetic, etc., and some day you will get a liking for them, then you can study them. The speaker believed in parents requiring their children to be in the House of God, employers requiring the employed to be at church and that they keep in the way of the Lord.

After singing two stanzas of "Rock of Ages," Dr. Patterson, after some introductory remarks, gave a Bible reading on the subject "Faith." 1. Weak faith. The question was asked: "Have we a right to exercise faith for the salvation of others, or our children?" The response was "Certainly." Dr. Bushnell alluded to the triumph of faith when the Syro-Phœnician woman asked Jesus to cure her daughter.

Dr. Patterson said that parents ought not to be discouraged on account of the sins of their children. God is able to overcome all sin, and the simple condition which Christ makes to those seeking salvation is "only believe." Instances were given of growing, advancing, dawning, twilight faith, and the assuring statement made that Christ looks down upon us, and can name each one of His children as He did Peter, giving his name, street, number and name of his host. Attention was called to the words of Mary Magdalene, "Rabboni, My Master," and to Christ's calling His disciples my brethren, and saying, "I ascend to my Father and to your Father, to my God and to your God."

Rev. A. S. Fiske, of San Francisco, noted the fact that the first ordained preacher of a risen Christ was a woman. This gave rise to a conversation on "Woman's working and preaching for Christ." Instances were given of confirmed and perfect faith, as Paul said, "I know whom I have believed." "What is there," said Dr. Patterson, "in Christ that enables us to trust him?" Responses were given: "All power is in him; He is the same yesterday, to-day and forever; He abideth faithful; He suffered for us. After other remarks, this interesting Bible Reading was brought to a close, and "What a Friend we have in Jesus," was sung.

### ARRIVING IN STOCKTON.

About six o'clock we drew near to Stockton and again commenced singing such hymns as "All Hail the Power of Jesus' Name," and when approaching the landing, closed with the Doxology to Old Hundred. Crowds of friendly faces greeted us, and warm hands grasped each other, and very shortly the happy steamer company were distributed amongst the happy homes and the various hotels of the Stocktonians.

### OPENING THE CONVENTION.

At night Rev. Dr. Briggs called the Convention to order in the very spacious Mozart Hall. The platform had been nicely decorated with arches and ornaments with flowers, vines and evergreens. Hanging baskets were pendant from the chandeliers. Over the front of the platform were the mottoes "Welcome" and "Feed My Lambs." Adorning parts of the platform and other portions of the room were different colored silk flags with names and mottoes belonging to Grace Church Sunday-school. Altogether as one looked at the nicely decorated and crowded room, he could not but praise God for such a pleasant and auspicious inauguration of the Sabbath-school convention.

Prof. Parvin opened the Vesper Praise Service by calling upon all to sing the Doxology, "Praise God from whom all blessings flow." Afterwards were sung "What a Friend we have in Jesus," "Wonderful words of life," "I will sing of my Redeemer," "Precious Jewels." The hearty inspiring singing was at once an uplift and an earnest of the good spiritual time the Convention would afford. After prayer by Dr. Patterson, Rev. A. S. Fiske read the scripture, Mark x: 13.

Dr. Patterson then delivered the sermon on the topic "Young children brought to Jesus." He said little children are the charter members of the church of Christ. Great mistakes are made about the position of children in the church and their right to come to Christ. Jesus said, "Suffer little children to come unto me," and to adults He said, "Unless ye become as one of these little ones, ye cannot enter into the kingdom of heaven." Salvation is of grace; the little babe has as much right to it as the patriarch of four-score years. There are seven children in heaven to one adult. With such a preponderating majority in the heavenly kingdom ought they not to have some rights in the earthly kingdom? All heavenly arrangements are made for the child's convenience, and if the Lord Jesus Christ had His will, every child on earth would come to Him and be saved. Why is it not so? Because the children are hindered by parents, friends, teachers, churches. There are a thousand stumbling blocks thrown in their way. So many children die in infancy that they may be saved. What a contrast there is between the Church of Christ in Heaven and the fashionable churches on earth. How few children attend the church service here. The churches complain that they are losing the children from the Sunday-schools. In 1876 there

were 535,210 Presbyterian communicants. Natural increase should give 80,281 in five years, and other causes 54,298, making in all a total of 669,789. In 1881 the actual figures were 581,401, showing a loss of 88,388. Emigration was not considered in this estimate. Where do all the children of the church go? They do not all die. They are on the Sabbath excursion trains going to Oakland, Napa, Monterey, Stockton and other places. Some are behind bars in saloons. Some in San Quentin and the Industrial Schools. Many are turning their backs on the Church of Christ. One cause of this is the habit of non-church going in which many are trained. "Train up a child in the way he should go," etc., is true. The converse is also true. Many are training up their children now to keep away from the church services by letting them go only to the Sunday-school after the service. Some mothers say the church and the Sunday-school is too much for the children, so instead of bringing them to church they leave them to play at home in charge of a Roman Catholic Irish girl or a heathen Chinese. We should change the whole method of services as well as the furniture of the churches.

The family Bible-class is important, but present customs interfere with it. The Sabbath-school is our sheet anchor; our last and only resource for the salvation of the children. We need to change church, family and social engagements. In the church, as already said, children are the charter members. The doctor had vivid recollections of his childhood days when sitting in the regulation pew, his feet dangling. In the home there are chairs suited for different ones. In the school, also, but in church it is pews, pews, pews. We would say, split up the pews for kindling wood. The heretic who invented them must have been a crusty old bachelor who had no children of his own. The middle aisle, the place of honor, should be occupied by the children. Grown persons should take side seats.

The hours of evening service, except in the case of a few city churches, should be changed. The second public Sabbath service should be at 3 o'clock, the divinely appointed hour for evening sacrifice. Night should be the time for the family service, the father being the pastor, the mother the choir leader, the eldest daughter the organist; all the congregation, and even the baby, should sing, all having a book. The catechism should be recited, and all kneel together and recite the Lord's Prayer. Jesus rejoices in the hosannas of children and babes. It is not the will of your Heavenly Father that one of these little ones should perish. If we lose the children of the Church, we soon shall have no Church to save.

After prayer by the President, the hymn "I am so glad that our Father in Heaven" was sung, and the very interesting and largely attended introductory meeting was closed.

### WEDNESDAY MORNING.

Prof. Parvin led the Praise service, and prayer was offered by Rev. A. S. Fiske of this city. The President, Dr. Briggs, having been compelled to leave that morning, Mr. Fiske presided. He also gave a Bible reading on "The Christian Career," or where the Gospel first finds him and ultimately lands him. He traced the steps: sinners; enemies; servants; friends; not servants but sons; the spirit of adoption, Abba, Father; children of God; heirs of God; joint heirs with Christ; changed into image of Christ by the almighty spirit of the Eternal God, we shall be like Him, and see Him as He is; and He says, I will come and receive you unto myself. It was a most excellent Bible Reading.

A Nominating Committee was appointed, consisting of Revs. Messrs. Coyle, Fleenor, Conklin, Beckwith, Bushnell and Patterson. Mr. C. W. Moulthrop was chosen Secretary pro tem. of the Convention.

Mr. W. M. Searby of this city, the State Secretary, presented an able report. Mr. Searby, in the absence of Dr. Briggs, read the Yosemite Chapel Report. The moral effect of the chapel is very good. It is almost the only reminder of God's Sabbath between those distant and lofty walls. A Sunday school has been organized and divine services maintained.

An Eastern lady has donated an organ in memory of the devoted Miss Hutchings, deceased.

In the absence of Dr. Cole, the Treasurer, his report was read by Mr. Searby. It showed receipts amounting to over 456 dollars, expenditures over 452 dollars, with \$3.90 in the treasury. The report was referred to Messrs. Case, Rodgers and Green, Auditing Committee.

In the absence of Rev. E. R. Dille, through sickness, Dr. Stratton presented the topic, "The Teacher's Spiritual Preparation." The speaker said: 1st, an indispensable qualification of the teacher, in all ordinary cases, is conversion; 2d, thorough acquaintance with the word of God; 3d, an insight through the gift of the Spirit into the divine word; Moody's marvelous endowments and success was through careful, prolonged,

profound study of the divine word. 4th, must be deeply sympathetic with the young.

In the discussion which followed, Rev. James Woodworth spoke of the great and necessary importance of suitable helps and consecutive reading of Bible. Mr. Woolfenden called attention to the necessity of earnest, believing prayer, and the influences of the Spirit witnessing with our spirit. Mr. Oge said one greatest qualification is the love of Christ constraining us, then deep, continuous meditation upon God's word, and the realization of the sacredness of our calling and position as teachers. Rev. H. H. Rice, of Sacramento, said conversion is necessary. Others also took part. Amongst them were Revs. Dr. Hertel and E. W. Wining.

Rev. Dr. Stratton, President of the Santa Clara University, then addressed the Convention on "The Teacher's Intellectual Qualifications." He said there is necessity for the teacher to be so well acquainted with his lesson as to impress his class with the idea that he is far in advance of them. The foot of the ladder of intellectual ascent rests on earth, the top nowhere. The S. S. teacher talks to his class about the word of God and with this is connected every branch of investigation at the present time, astronomy, geology, ethnology, archaeology, botany, geography, history, etc. A teacher may devote himself to any one of these subjects and gain help for his important work. Rev. Mr. Gage of Modesto said conversion is the prime qualification, the germ for all other Christian work. Mr. Jay followed saying the baptism of the spirit is necessary. We need hearts filled with the holy spirit. Mr. W. M. Searby agreed with Dr. Stratton in regard to the desirability of the highest intellectual qualifications, yet the heart needs to be touched and filled by the holy spirit. This is the great qualification. Let no teacher without these intellectual qualifications think he cannot do good work, for if he is filled with the spirit, he can. He recommended the Chatauqua literary course as admirably suited to teachers. Rev. W. H. Pascoe referred to Dr. Vincent's anecdote about "Old Blake" the blacksmith, becoming teacher and securing 120 boys in 3 months. Dr. Bushnell of San Jose referred to an incident which occurred at the Mammoth Cave, in Kentucky. A colored man there was asked if he had found Jesus? He said, No, but I've on the way. There in that cave he learned the way and the Gospel of Jesus, from a California lady. We need to learn in the heart and teach to the heart.

Prof. Parvin sung one verse of "Your Mission," after which the Committee on Nomination reported: President, Rev. A. S. Fiske; Treasurer, D. R. E. Cole; Secretary, Herbert Folger; Convention Secretary, C. W. Moulthrop. The morning session closed by singing "Nearer my God to Thee."

### WEDNESDAY AFTERNOON.

After singing, Rev. H. S. Snodgrass led the Convention in prayer. Reports of county and township organizations were then given. Rev. R. S. Symington of Danville reported Contra Costa county as having a county meeting annually, and district meetings three times a year. They have classes with lecturers, who can be asked questions, but cannot ask any question. In his parish, Danville, there are not half a dozen Sunday school children who do not attend church. Rev. H. H. Rice of Sacramento said they have no county organization, but a city one, in Sacramento, which goes on with increasing interest from year to year. The Association has struck deep root in Sacramento.

Lake county was reported as having held a convention last week. Mr. Rodgers stated that Santa Cruz county had had an organization for eight or ten years, but it was now inactive. At present the schools were very successful. The pastor of the Watsonville Presbyterian Church goes on the streets and brings the young folks in. Merced had an interesting convention recently. Rev. A. B. Palmer of Reno, Nevada, reported that they have Sunday schools in the State of Nevada, but no county or township organizations. The Sunday schools there are prosperous.

Under the head of "The Present Condition of the Sunday School Work in this State," the State Statistical Secretary, Mr. Herbert Folger, of this city, presented a very excellent and exhaustive report, a synopsis of which we hope to give to our readers. The report was referred to a committee, consisting of Hon. J. M. Haven and Rev. J. Woodworth.

Rev. W. T. Fleenor, of Stockton, addressed the Convention in a very able manner on "The Teacher in His Study—His Preparation of the Lesson and His Plans for its Presentation." He said this subject was an intensely practical and important one, involving the great interests of the Sunday School work. Instruction in righteousness was the grand aim and end of Bible lessons. The teacher in his study was the student seeking to know God's will and to do God's work. 1. He should seek God's help, the Spirit of God to quicken and enlighten him for the great work he has to do; think for himself; study God's word; help himself, and God will help

him. 2. Be fully persuaded and mastered by the fact that there is an important truth in the lesson to be studied, a grand truth of greatest importance. 3. Seek with the mind and heart to grasp the truth. Study to show himself to God, a workman that needeth not to be ashamed. 4. Endeavor to know the design of that truth. Every truth in God's word has a special design and a particular position. 5. Labor to fill the mind and heart with the full of the truth. Take Scriptural measure pressed down, full and running over. Does the rivulet from the fountain run because it may? Nay, but because it must. So the teacher must be full, enraptured, inspired, that he must teach. We must possess before we can give. Concerning plans, the speaker said: 1. There must be directness in plan. 2. Unity. 3. Adaptability. 4. Utility. After singing "All hail the power of Jesus' name," the discussion was opened by Dr. Bushnell remarking that it was a good plan not to try to tell everything about the lesson; but resolve beforehand what we will teach. Mr. Oge would keep in mind unity, sequence and climax. Mr. W. Wolfenden would keep to the comprehension of the scholars, and referred to the man who explained summary to a class by saying it was the synonym of synopsis. A lady said she believed in visiting the scholars. Mr. Searby would have a plan having in view those to whom the lesson was to be taught; to hit one and another and another; to make a point here, there and elsewhere. Mr. Ames told of a teacher who kept his list of scholars with words descriptive of their state beside him whilst he studied his lesson. Rev. S. Sprecher thought too much is sometimes made of plans. He did not believe in uniform stereotyped plan, but in one suited to each person. Mr. Mayhew told of the child who, when making her papa's bed always left a wrinkle in it that her papa might know she had made it. So we should always leave a wrinkle.

At this point a telegram was received from State Sabbath-school Convention in session at Norwich, Connecticut, greeting this California Convention and referring to it as Philippians 1: 9-11. A response was sent referring them to 2 Thess: 1: 11-12. The Convention instructed Major Whittle to prepare a message for the Illinois State Convention now in session. Prayer was offered by the Convention, led by Major Whittle, for the Connecticut, Illinois and California Conventions.

After singing "Blest be the tie that binds," Rev. H. H. Rice presented the topic, "The Teacher's Use of Helps." He prefaced his remarks by saying Teachers must use sanctified common sense in selecting helps. We all and always need the help of God. The speaker then referred to helps as follows: 1. The English Bible. 2. Ancient textual authorities, manuscripts, versions and quotations in early fathers. 3. The original tongue, the Greek Testament. 4. The Revised English Version published this day, 12 months, 17 May, 1881. 5. Parallel Scriptures. 6. Bible Dictionary. 7. Bible Geography. 8. Bible Commentary.

Rev. James Woodworth thought Mr. Rice's address most excellent where it was practicable, but in some cases it was not. In those it would be well to obtain the Sunday-school Times. Mr. Haven said must begin on Sunday for the following Sunday, and spend the whole week at it. Dr. Beckwith asked what is the teacher's study? It is the wide world, not the cloistered study with thousands of volumes in all languages. Many have not such a study. Theirs is in the street, in business, in mingling with men, in reading morning and evening newspapers, in meeting boys and girls. A telegram was received from the State Sabbath-school Convention in session at Champagne, Illinois, greeting the convention, and referring to Ephesians, 3d chapter, 14-21 verses. Major Whittle's response was here presented, and sent as follows: "Ephesians 1: 6-7. In that loving remembrance of 1874." In that year, the Major was present at their State Sunday-school Convention. Mr. and Mrs. McGranahan sang most exquisitely, "Behold, What Manner of Love," after which the audience sang the Doxology, and Rev. Dr. Bushnell pronounced the benediction.

### WEDNESDAY EVENING.

Mozart Hall was crowded with a highly respectable audience. Prof. Parvin again conducted the vesper praise service, the choir and audience singing "Hallelujah, 'Tis Done," "Trusting Jesus," "Every Day and Every Hour."

President Fiske, in his opening remarks, having made pleasing reference to the audience, told them that the chapel in the Yosemite Valley had an ornament not designed in the original plan, and he wanted to see it removed. It was a debt of 300 dollars. Mr. Edward Kimball, the church-debt raiser, being present, was called upon, and remarked that Joseph Cook had said of the chapel that it does not belong to Yosemite Valley, nor to California, nor to the Pacific coast, but to the American nation and to God. Mr. Kimball continuing, referred to the fact that when the Sabbath-school Convention was held in the Valley, three years ago, the livery stable keepers ex-

pected there would be numerous calls for horses on Sunday, and every animal that could be obtained was got ready and brought out. There the horses stood, for when the little chapel bell began to ring all hastened to the church. Not one horse was taken and every one was led back to the stable. Miss Hutchings, daughter of Mr. Hutchings, guardian of the Valley, was only about 17 years of age and seemed to have taken the Yosemite chapel under her special care. She would seek ministers, write notices, send them to the different hotels; if necessary, she would clean the chapel, ring the bell and do everything she could for the King of Glory.

She has gone to that King of Glory, Whom she so delighted to serve. A lady in Boston who had heard of Miss Hutchings, sent to know what could be done to commemorate her work. She was told that Miss H. had been anxious to obtain an organ for the chapel. Accordingly that lady has bought and paid for an organ and sent it for the church in the valley. Alluding to the benefit of having a church there, Mr. Kimball referred to a gentleman who had said that that chapel was worth \$5,000 a year there. Subscriptions were then called for. When these had been given and a collection taken, it was found that there were \$303. The debt being thus cleared, the congregation united heartily in singing the Doxology, "Praise God, from whom all blessings flow."

Mr. and Mrs. McGranahan, with quartette and chorus, sang with great effect "We have sighted the Golden Gate." Then, with Prof. Parvin, they gave "Beloved now are we the sons of God." Afterward, with male quartette, "The Song of the Soldier."

After singing "I will sing of My Redeemer," Major Whittle, at the earnest request of the audience, although the hour was late, proceeded to deliver a short address on "The True End of all Sunday School Work." He said (1) Scholars must be convicted that they are sinners. Children must have a new heart to be able to keep God's commandments. They must understand that God's law condemns them—condemns all; that we are not saved by being in the Sabbath school or in the church. We are not giving God's message unless we give God's declaration about sin. No teacher is in a fit condition to teach God's word until he has had the revelation of God through the spirit of God that he and all are sinners. (2) Scholars must be taught that God has a way of saving them. The Bible teaches man's ruin and God's way to save him. We must iterate and reiterate every Sabbath, ruin by sin, and redemption by Jesus. The Christian life, morality, temperance and other things, will come in collaterally. Our work is to believe what God has done. Christ hath redeemed us. At the close of a meeting some years ago, in St. Louis, the Major asked a man, Do you want to be saved? He replied, Yes. Do you believe God's word? Yes. He directed him to this passage, Christ hath redeemed us, and inquired, Do you believe it? Yes. Are you willing to accept it? Yes. Are you redeemed? No. He did not believe God's word, but looked to his feelings. He said to that man, "Suppose the Governor of Missouri sent a pardon to three men. One of them says, 'After I have prayed awhile I will go free.' Will prayers help it? No. Another says, 'I must cry.' Will tears help it? No. The other says, 'I must form good resolutions.' Will they help? No. Suppose these men are out, going home, with their pardons in their pockets. A policeman meets them and says to one, 'According to the law you belong to prison.' The man says, 'My feelings tell me so.' The policeman addresses another similarly. He is joyous, and says his feelings tell him he should be free. The policeman says that feelings are useless, what have you to show? The third put on a new suit of clothes, oiled his hair, etc., and told the policeman, 'Don't you see my new clothes? don't you smell my hair oil?' etc. The policeman took him off also to prison. How foolish of them not to show their pardons. The great end of the Sunday-school teacher's work is to bring the scholars to Jesus. The Mayor then gave some telling incidents of the power of the Gospel in enabling men to control their tempers, and with earnest and eloquent words he encouraged the teachers to fidelity in their work, and prayed God's richest blessing upon them. After prayer by President Fiske and the benediction, another most successful day's session was brought to a close.

### THURSDAY MORNING.

Prof. Parvin again conducted the praise service, during which were sung, "Near the Cross," "My Faith Looks up to Thee," and "I love to Tell the Story." In the absence of Rev. Dr. Frost, of Sacramento, Mr. Edward Kimball presented a very profitable Bible reading, after which Dr. Beckwith engaged in prayer. The Committee on Nominations presented the following names to form the Executive Committee: Rev. T. S. Dunn, Sacramento; Rev. R. S. Symington, Danville; Prof. Sturgis, San Francisco, and Rev. Dr. Bushnell.

(Continued on Page 5.)



## Miscellany.

## The Fourth Watch of the Night.

ST. MATTHEW XIV: 22, 23.

Low in the moonless night,  
In the rough wind's despite,  
They ply the oar,  
Keen gusts unite in their teeth;  
The hoarse waves chafe beneath  
With muffled roar.

Numb fingers, falling force,  
Scarcely serve to hold the course,  
Hard-worn, half-way,  
When o'er the tossing tide,  
Palid and heavy-eyed,  
Scows the dim day.

And now the wan light,  
Walking the waters white,  
A shape draws near,  
Each soul in troubled wise,  
Staring with starting eyes,  
Cries out for fear.

Each grasps his neighbor tight,  
In helpless huddled flight  
Shaken and swayed,  
And to the Master high  
Speaks softly, "It is I;  
Be not afraid."

'Tis not so to us that strain  
Over life's moaning main  
Thou drawest near,  
And, knowing not thy guise,  
We gaze with troubled eyes,  
And cry for fear.

A strange voice whispers low,  
"This joy thou must forego,  
Thy first and best."  
A shrouded phantom stands  
Crossing the best loved lands  
For churchyard rest.

Then, soft as is the fall  
Of that white gleaming pall  
By snowflakes made,  
Still each startled cry,  
Thou speakest: "It is I;  
Be not afraid." —Good Words.

## A Critical Moment.

I was walking a few weeks ago with a clergyman at the West, who said that he returned to his father's house in Boston, and his brother, a son in the family, came in intoxicated, and he said, when the intoxicated son had retired: "Mother, how do you stand this?" "Oh!" she replied, "I have stood this a good while, but it doesn't worry me now. I found it was worrying me to death, and I put the whole case in God's hands, and I said, 'O God I cannot endure this any longer; take care of my son, reform him, bless him, save him, and there I left the whole thing with God, and I shall never worry again.' "The next day," said the clergyman, who was talking to me in regard to it, "I met my brother, and I said, 'John, you are in an awful position.' 'How so?' said he. 'Why, mother told me she left you with God; she doesn't pray for you any more.' 'Is that so?' Well, I cannot contend with the Lord; I shall never drink again."

He never did drink again. He went to the West, and at a banquet in St. Louis given to him—a lawyer just come to the city—there were many guests, and there was much wine poured, and they insisted that this reformed lawyer should take his glass of wine, and they insisted until it became a great embarrassment, as they said to him: "Ah! you don't seem to have any regard for us, and you have no sympathy with our bilarities."

Then the man lifted the glass and said: "Gentlemen, there was in Boston some years ago a man, who, though he had a beautiful wife and two children, fell away from integrity, and went down into the ditch of drunkenness. He was reformed by the grace of God and the prayers of his mother, and he stands before you to-night. I am the man. If I drink this glass I shall go back to my old habits and perish. I am not strong enough to endure it. Shall I drink it? If you say so, I will."

A man sitting next lifted a knife, and with one stroke broke off the bottom of the glass, and all the men at the table shouted, "Don't drink! Don't drink!"

O, that man was a hero. He had been going through a battle year after year; that was a great crisis! What a struggle! I tell you this incident because I want you to know that there are a great many men in peril, and when you are hard in your criticisms about men's inconsistencies, you do not know what a battle they have to fight, and that there may be a hundred men in this house to-day contending in a battle, compared with which Austerlitz, Gettysburg and Waterloo were child's play.—Dr. Talma.

## Insects in the Ear.

Dr. B. F. Kingsley, an army surgeon, mentions the following method of removing insects from the ear, in the *Medical Record*. He writes:

"When en route from San Antonio, Texas, to Fort Concho, Texas, in June, 1877, with recruits, I was aroused from my sleep one night about midnight by a man who, much frightened, said 'he had a bug in his ear.' In short order I had a light, a pair of forceps, a glass syringe, and a basin of water, and in a shivering condition proceeded to give the patient relief. I had no sooner placed the candle before the ear than the bug—a small black one—ran out over the cheek, and jumped off on to the ground very quickly. When told that the bug was gone, he would not believe me because I had done nothing. He had been intent upon my syringe, and had not noticed the escape of the bug. Upon several occasions while scouting, I have been successful in removing insects from the ear at night by simply placing a light near. We all know what a peculiar attraction light has for insects at night; and under the circumstances related, it seems to retain its attractive power over an aural abiding-place, and the insect rushes toward it as usual, with the desired result."

Time and patience will change the mulberry leaf to satin.—Eastern Proverb.

Satan's great aim is to keep you from Christ; the Spirit's work is to lead you to him and keep you near him. "He shall glorify me."

The most thoughtful man has been discovered in New Jersey. Just before he died he said to the undertaker: "When you put me on ice do not waste any on my feet; they have already been frozen."

In parts of the Northwest snow fell last Friday week to the depth of half a foot. On the same day some places on State were visited with a severe frost. From Napa county, especially, reports come of much damage to the fruit.

The South is rapidly developing manufacturing interests. In North Carolina there are fifty-three cotton mills in operation, and six others are nearly completed. The State has also four or five woolen mills.

Arbor Day was observed last month in Nebraska, when every person in the State was requested by the Governor to plant a tree. Such a day must be extensively observed, if we would repair the wanton destruction of our American forests. Michigan has also its Day.

As one way of introducing the use of pennies into the Southern States, where they have been tabooed, the Atlanta (Ga.) Constitution proposes that the railroads have a uniform charge of 3 cents a mile fare, and give exact change.

Amherst College, Mass., though afflicted in the loss of its most beautiful building, has had the good fortune of having its President's Chair permanently endowed by the gift of \$50,000 from T. H. McGraw of Poughkeepsie.

Mrs. Harriet E. Jessup, wife of Rev. Henry H. Jessup, D.D., died at Beirut, Syria, April 5, of pneumonia. She was the daughter of the late David S. Dodge, M. D., and niece of Hon. Wm. E. Dodge.

LONDON, May 1.—Canon Farrar, in his sermon at Westminster Abbey, eulogized Darwin. He said there was reason to believe the attacks made upon religion in his name were contrary to his solemn convictions. He maintained that religious faith rests upon foundations which no physical discoveries can impair.

After a long silence, a letter was received in Paris last week from Henry M. Stanley, dated Jan. 16. He was far up the Congo river in the heart of Africa, prospering, and hoping to accomplish the object of his exploring expedition this year.

"Sound," said the schoolmaster "is what you hear. For instance, you can't feel a sound." "O yes, you can!" said a smart boy. "John Wilkins," retorted the pedagogue, "how do you make that out? What sound can you feel?" "A sound thrashing," quickly replied the smart boy.

The British Museum has received nine cases of tablets numbering about 5,000, dating back to 646 B. C. They are from the site of the ancient Sippara, or Sepharvaim mentioned by Sennacherib in his letter to King Hezekiah, the place where Noah is said to have buried the records of the antediluvian world at the time of the deluge.

Missionaries often tell of the ludicrous mistakes they make when beginning to speak in a foreign language. A missionary to India wishing to quote the beautiful text, "In my Father's house are many mansions," unintentionally informed his audience that "in my Father's house there is much butter." Another translated the first line of the hymn, "O, for a thousand tongues to sing," so that it read, "O, for a thousand sausages."

The total population of the Canadian Dominion, by the recent census, is 4,324,810. Of these, 1,791,982 are Roman Catholics, 748,107 Methodists, 676,175 Presbyterians, and 574,818 Church of England. There are nearly 1,300,000 of French origin, about 1,000,000 Irish, 900,000 English, and 700,000 Scotch.

About a year ago the Crown Prince of Germany, having inspected one of the crack cavalry regiments of the Imperial Guard, accepted the invitation of the officers to breakfast with them. Upon glancing at the table he saw that it was garnished with hot-house flowers and costly fruit and laden with expensive delicacies, and turning short he left the barracks, observing: "You will excuse me, gentlemen, I am not accustomed to breakfast in so elaborate a manner." The officers accepted the rebuke and at the next inspection, having again invited the Crown Prince, they provided a breakfast of cold meat and sausage, and brown bread. Their royal guest partook heartily of this simple meal, and, on arising, significantly said: "Gentlemen, this is the sort of breakfast I like."

According to the records of the Chinese Consulate, over 500 Chinamen left S. F. in one day week before last—Wednesday—their destination being as follows: Per steamer *Oregon*, for Portland, 250; per steamer *Idaho*, for Victoria, 150; for overland and Eastern cities, 60; per steamer *City of Stockton*, 35; different other local stations, 25; making a total of 520.

The Rev. W. P. Paxson, superintendent of the work of the American Sunday-school Union in the Southwest, makes the following summary of results for the year ending March 1, 1882: New schools organized, 529; containing teachers, 2,418; scholars, 20,205; weak schools aided, 489; containing teachers, 1,900; scholars, 16,891; total scholars reached, 1,018; containing teachers, 4,318; scholars, 37,096; amount of literature distributed by donation and sale, \$4,160.03; Bibles and Testaments placed in these schools, 4,225; miles traveled, 79,005; addresses and sermons, 1,596. Entire cost of the year's work, including salaries, traveling expenses, etc., \$11,830.86.

## Home Protection Association.

The Home Protection Association of California was incorporated February 2, 1882, under the following Declaration of Principles:

The objects of this association are to obtain and organize means for the rigid enforcement of all laws restricting the sale of intoxicating liquors, particularly the Sunday laws; to secure the enactment of such other laws relating to the manufacture and sale of intoxicating liquors as may tend to render existing laws more effective; to obtain such additional legislation as may seem to be most expedient and effectual to protect our homes from the insidious and destructive influences growing out of this traffic, and to diminish the burdens of taxation by further restricting this, the chief cause of idleness, crime, pauperism and insanity; to create by distribution of temperance literature and public addresses, an intelligent, just and merciful public sentiment, which shall give practical force to temperance principles, and all other things suitable and proper to fully carry out and accomplish the objects and purpose hereinbefore set forth.

One object of the Association is to charter Auxiliary Associations in every town in California. The plan is simple and as follows:

## MODE OF PROCEDURE.

Any ten or more persons over 16 years of age may sign a request or application addressed to the Home Protection Association of California, for a charter to form an Auxiliary Association in (name of place), agreeing to sign the Register when received, which Register has a printed heading stating the object of the Association as above set forth. All are to pay \$1.00 each yearly, so long as a member. Five dollars are to be forwarded with the application for a Charter, for which a Charter and a complete set of books with Register sufficient for 600 names will be immediately sent, together with copies of the constitution and all necessary papers. Upon receipt of the charter and books, a meeting should be called, when all the applicants should sign the Register, and any others who may so desire, when officers are to be elected and proceed in accordance with the constitution. Of the \$1.00 paid by each member, 50 cents of the same is to be paid to the State Association for the payment of Lecturers and Organizers, and the distribution of temperance literature, and all other things which may forward the objects of the Association. The remaining 50 cents is to be used by the Auxiliary Association for expenses, etc. The plan is simple and easy. If you feel the necessity for action the thing is quickly done. In half a day ten or more names can be secured, the \$1.00 paid in and the \$5 sent to the State Secretary for the Charter and books.

Officers of the State Association: Otis Gibson, Pres., 916 Washington St., S. F.; Dr. R. H. McDonald, Treas., Pacific Bank, S. F.; A. K. Stevens, Sec., 1907 Bush St., S. F.

Directors: Stephen G. Nye, J. L. Lyon, E. Wadsworth, Joseph A. Fairbanks, R. Thompson, George Babcock, A. K. Stevens, Geo. T. Hanly, Otis Gibson, Will D. Gould, Geo. B. Katzenstein.

Ministerial brethren of California, pastors and official members of all Protestant churches, and leaders in all temperance societies, will you not promptly take this matter in hand? Seek out the proper person or persons in your vicinity and secure an auxiliary organization as soon as possible, and report to our Secretary. "The League of Freedom" defies law, destroys homes and demands of political nominees a pledge to labor for the repeal of the Sunday law. "The Home Protection Association" submits to law, protects homes and demands of political nominees a pledge to labor for a judicious and efficient Sunday law. The issue is forced upon us. Delay or inaction will prove fatal. Your name, your influence and some of your money are needed to successfully carry on the contest. We confidently rely upon the prompt and efficient support of every man and woman who attends a Protestant church, belongs to a temperance organization, or reads a decent newspaper. In this issue every man who is not for the "League of Freedom" must be against it. Hoist your flag, show your colors, sound the battle-cry, fill up the ranks, march to the front and show the enemy the power of your influence and of your paper bullets.

OTIS GIBSON.

## Moral Cowardice.

Indifference, indolence, the love of ease, and, above all, trembling cowardice—such are the influences that blind and corrupt the feeble consciences of so many men, who go about crying with feigned security, "Peace, peace!" when there is no peace. They are fearful of labor, of conflict, of everything, except that which they ought to fear. But I tell you there is an eye, whose glance falls from on high as a malediction on these sluggards. For what, then, can they believe themselves to have been born? God did not place men upon the earth to repose as if in his native clime, nor to doze away a few days in indolent slumber. Time is not a gentle breeze which caresses and fans his brow in passing, but a wind which alternately burns and freezes him, a tempest that drives his frail bark rapidly on under a beclouded sky and across dangerous shoals. He needs to watch, to row, and sweat; he needs to do violence to his nature, and to bind his will to that immutable order that harasses and hems him incessantly. Duty, stern duty, presides at his cradle, rises with him when he leaves it, and accompanies him to the tomb.—Lamen-za.

Let us take care how we speak to those who have fallen on life's field. Help them up; not heap scorn upon them. We did not see the conflict; we do not know the scars.

## The Boy Who Stopped the Fight.

A boy may prove to be of considerable importance in circumstances where he is supposed to be of very little value. An interesting illustration of this occurred in an action between the British and Dutch fleets off the English coast, described by Mr. MacGregor. A runaway boy, Thomas Hopson, an apprentice to a tailor in the Isle of Wight, had just before come on board the admiral's ship as a volunteer. In the midst of the action, he asked a sailor how long the fight would continue, and was told that it would only cease when the flag of the Dutch admiral was hauled down. The boy did not understand about the striking of colors, but he thought, if the hauling down of the flag would stop the fight, it might not be difficult to do. As the ships were engaged yard-arm and yard-arm, and veiled in smoke, Hopson at once ran up the shrouds, crept out on the mizzen-yard of his own ship, and, having gained that of the Dutch admiral, he quickly reached the top-gallant mast-head, and possessed himself of the Dutch flag, with which he succeeded in returning to his own deck. Perceiving the flag to be struck, the British sailors raised a shout of victory; and the Dutch crew, also deceived, ran from their guns. While the astonished admiral and his officers were trying in vain to rally their crew, the English boarded the ship and carried her. For this daring service, the boy was at once promoted to the quarter-deck; and he rose to be a distinguished admiral under Queen Anne.

The cross of Christ is the measure of the love of God to us and the measure of the meaning of man's existence.

Give the man such a heart as the Son of God describes in the beatitudes, and the whole universe of sorrow cannot rob him of his blessedness.

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**PACIFIC BANK**  
ESTABLISHED 1863.  
CAPITAL STOCK \$1,000,000.00  
Surplus 420,447.74  
San Francisco, Feb. 9, 1882.

Report of the Bank Commissioners for the State of California to the Hon. A. L. Hart, Attorney General, bearing on the compliance with law, we beg to report that we have examined the affairs of the Pacific Bank, and to submit the following statement of its condition:

| RESOURCES.                                              |                |
|---------------------------------------------------------|----------------|
| Bank Premises                                           | \$150,000.00   |
| Other Real Estate                                       | 5,325.75       |
| U. S. Bonds \$600,000 (est.)                            | 626,977.35     |
| Land Ass'n and dock st'k                                | 15,121.55      |
| Loans on Real Estate                                    | 167,563.61     |
| Loans on Bonds, Gas, water and bank stock               | 156,950.90     |
| Loans on other securities: (Grain, Wheat, Barley, etc.) | 466,414.09     |
| Loans on Personal security                              | 1,039,847.10   |
| Money on hand                                           | 698,310.48     |
| Due from B'ks & Bankers                                 | 349,058.35     |
| Expenses, Taxes, etc.                                   | 10,270.18      |
| Collection Account                                      | 2,305.24       |
| Total Assets                                            | \$3,687,549.20 |
| LIABILITIES.                                            |                |
| Capital paid up                                         | \$1,000,000.00 |
| Reserve Fund                                            | 420,447.74     |
| Due Depositors                                          | 1,989,615.60   |
| Due Bankers and Bankers                                 | 257,727.29     |
| Interest Collected                                      | 12,457.22      |
| Rents, Exchange, etc.                                   | 8,270.35       |
| Dividend Account                                        | 2,305.24       |
| Total Liabilities                                       | \$3,687,549.20 |

R. H. McDonald, Pres't.

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Feb-lyr

Union Savings Bank,  
CORNER BROADWAY AND NINTH STREETS,  
OAKLAND.  
Capital. (Paid in Gold) \$450,000.  
Reserve Fund. (Dec., '79) \$31,000.

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J. M. Moseley, H. A. Palmer,  
J. WEST MARTIN, President  
H. A. PALMER, Vice-President and Treasurer

ASSETS, DECEMBER 31st, 1878.  
Notes, secured by mortgages worth double the amount loaned - \$1,462,735.65  
Notes, Personal securities - 10,685.00  
Bonds - 99,206.66  
Real estate - 63,828.39  
Cash on hand - 67,517.31  
Due from Banks - 67,314.00  
Miscellaneous - 1,704.34  
Due Depositors, Dec. 31st, 1878, - \$1,267,530.40

INTEREST will be allowed on all deposits remaining three calendar months, beginning from the first of the month succeeding the date of deposit.  
Remittances from the country may be made by Express or Check upon Banks in San Francisco, and book will be returned.  
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The Children's Corner.

Baby's Breakfast—Nurse's Musings.

Here's a stool, and here's a chair,  
For my little lady fair;  
Here's the mug, and here's the spoon,  
Breakfast will be ready soon.

Here's the knife, and here's the bread,  
Soon my darling shall be fed;  
Lay the cloth so smooth and neat,  
Get all ready for my sweet.

We have milk so fresh and white,  
Every morning, every night;  
We have bread and butter too,  
Some for me and some for you.

All we need our God has sent us,  
But remember, life is lent us;  
Let it then be spent for him,  
Not in idleness or sin.

Pretty, smiling, bright and good,  
Sits baby in her little hood,  
Good and gentle is my sweet,  
Trotting on her little feet;  
Good and gentle is my baby,  
Yes, she's quite a little lady!

—C. C. K.

Five Little Chickens.

Said the first little chicken,  
With a queer little squirm,  
"Oh, I wish I could find  
A fat little worm!"

Said the next little chicken,  
With an odd little shrug,  
"Oh, I wish I could find  
A fat little bug!"

Said the third little chicken,  
With a sharp little squeal,  
"Oh, I wish I could find  
Some nice yellow meal!"

Said the fourth little chicken,  
With a small sigh of grief,  
"Oh, I wish I could find  
A green little leaf!"

Said the fifth little chicken,  
With a faint little moan,  
"Oh, I wish I could find  
A wee green stone!"

"Now, see here," said the mother,  
From the green garden patch,  
"If you want any breakfast,  
You just come and scratch!"

—Selected.

Emma's Ambition.

"O mamma!" she said, looking up with a flushed face; "there is just the loveliest story in here! It is about a little girl who was only ten years old, and her mother went away to see a sick sister, and was gone for a whole week; and this little girl made tea and toast, and baked potatoes, and washed the dishes, and did every single thing for her father; kept house, you know, mamma. Now, I'm 'most ten years old, and I could keep house for papa. I wish you would go to Aunt Nellie's and stay a whole month, and let me keep house. I know how to make toast, mamma, just splendidly! and custard; and Hattie said she would teach me how to make ginger cake, some day. Won't you please to go, mamma?"

"I don't think I could be coaxed to do it," said Mrs. Eastman. "The mother of that little girl in the book, probably, knew that she could trust her little daughter; but I should expect you to leave the bread while it was rising, and fly to the gate, if you heard a sound that interested you; and I should expect the potatoes to burn in the oven while you played in the sand at the door. I couldn't trust you in the least."

"Mamma!" said Emma, with surprise and indignation in her voice. "What makes you say that? You have never tried me at all. Why do you think I wouldn't do as well as a girl in a book?"

"Haven't I tried you, dear? Do you know it is just three-quarters of an hour since I sent you to dust the sitting-room and put everything in nice order for me! Now look at those books tumbled upside down on the floor, and those papers, blowing about the room, and the dust on the chair, and your toys on the table; while my little girl reads a story about another little girl who helped her mother!"

"Oh, well," said Emma, her cheeks very red, "that is different; nothing but this old room to dust. If I had something real grand to do, like keeping house for papa, you would see how hard I would work; I wouldn't stop to play, or to read, or anything."

"Emma, dear, perhaps you will be surprised to hear me say so, but the words of Jesus Christ show that you are mistaken."

"Mamma!" said Emma again, and her voice showed that she was very much surprised.

"They certainly do. Listen: 'He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust also in much.' And once he said to a man, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things.' Can I say that to you this morning?"

A Child's Dream.

One evening, not long ago, a little girl of nine or ten entered a place in which is a bakery, grocery, and saloon in one, and asked for five cents' worth of tea. "How's your mother?" asked the boy who came to wait on her. "Awful sick, and ain't had anything to eat all day." The boy was just then called to wait upon some men who entered the saloon, and the girl sat down. In five minutes she was nodding, and in seven she was sound asleep and leaning her head against a barrel, while she held that poor old nickel in a tight grip between her thumb and finger. One of the men saw her as he came from the bar, and after asking who she was, said, "Say, you drunksards, see here. Here we've been pouring down whisky when this poor child and her mother want bread. Here's a two dollar bill that says I've got some feeling left." "And I can add a dollar," observed one. "And I'll give another." They made up a purse of an even five dollars, and the spokesman carefully put the bill between the two of the sleeper's fingers, drew the nickel away, and whispered to his comrades: "Just look a-thar—the gal's dreaming!" So she was. A big tear had rolled out from her closed eyelid, but the face was covered with a smile. The men tip-toed out, and the clerk walked over and touched the sleeping child. She awoke with a laugh, and cried out, "What a beautiful dream! Ma wasn't sice any more, and we had lots to eat and to wear, and my hand burns yet where an angel touched it!" When she discov-

ered that her nickel had been replaced by a bill, a dollar of which loaded her down with all she could carry, she innocently said: "Well, now, but ma won't hardly believe me that you sent up to heaven and got an angel to come down and clerk in your grocery!"—S. F. News Letter.

"Sorry is Not 'Nuff."

"Allan? Where is Allan?"

A moment ago he was playing with his little cart in the yard, hauling dirt to the currant bushes. I cannot tell how many cartfuls he carried. He was as busy as a little man. But Allan was gone; there is his cart.

"Allan! Allan!"

"I's here," at last said a small voice from the back parlor.

"What are you there for?" asked his mother, opening the door and looking in.

Allan did not answer at first. He was standing in the corner with a very sober look on his face.

"Come out to your little cart," said his mother; "it is waiting for another run."

"I've not been here long 'nuff," said the little boy.

"What are you here for at all?" asked his mother.

"I punishing my ownself. I picked some green currants and they went into my mouth," said Allan.

"Oh, when mother told you not to! Green currants will make my little boy sick," said his mother in a sorry tone.

"You needn't punish me," said Allan; "I punish my ownself."

His mother often put him in the back parlor alone when he had been a naughty boy, and, you see, he took the same way himself.

"Are you not sorry for disobeying mother?" she asked Allan.

"I sorry, but sorry is not 'nuff. I punish me. I stay here a good while and thinks."

Is not Allan right? Sorry, if it is only sorry, is not enough. How often children say they are sorry, and yet go and do the same thing again. That is a very short, shallow sorrow. Allan felt this; so he was for making serious work of it.

—Presbyterian.

Talking to Heaven.

A mother living not very far from the postoffice in this city, tired with watching over a sick baby, came down stairs for a moment the other day for a few seconds' rest. She heard the voice of her little four-year-old girl in the hall by herself, and, curious to know to whom she was talking, stopped a moment at the half-open door. She saw the little thing had pulled a chair up in front of the telephone, and stood upon it, with the piece pressed against the side of her head. The earnestness of the child showed that she was in no playful mood, and this was the conversation the mother heard, while the tears stood thick in her eyes, the little one carrying on both sides as if she was repeating the answers:

"Hello!"

"Well, who's there?"

"Is God there?"

"Yes."

"Is Jesus there?"

"Yes."

"Tell Jesus I want to speak to him."

"Well?"

"Is that you, Jesus?"

"Yes, what is it?"

"Our baby is sick and we want you to let it get well. Won't you, now?"

No answer, and statement and question again repeated, finally answered by a "yes."

The little one hung the ear-piece back on its hook, clambered down from the chair, and, with a radiant face, went for mother, who caught her in her arms.

The baby, whose life had been despaired of, began to mend that day and got well.—Elmira Free Press.

The Child and the Infidel.

I remember hearing of a Sabbath-school teacher who had led every one of her children to Christ. She was a faithful teacher. Then she tried to get her children to bring other children into the school. One day one of them came and said she had been trying to get the children of a family to come to the school, but the father was an infidel, and he wouldn't allow it. "What is an infidel?" asked the child. She had never heard of an infidel before. The teacher went on to tell her what an infidel was, and she was perfectly shocked. A few mornings after the girl happened to be going past the post-office on her way to school, and she saw the infidel father coming out. She went up to him and said, "Why don't you love Jesus?" If it had been a man who had said that to him probably he would have knocked him down. A second time she put the question, "Why don't you love Jesus?" He put out his hand to put her away from him, when, on looking down, he saw her in tears. "Please, sir, tell me why you don't love Jesus." He pushed her aside and away he went. When he got to his office he could not get this question out of his mind. All the letters seemed to read, "Why don't you love Jesus?" All men in his place of business seemed to say, "Why don't you love Jesus?" When he tried to write his pen seemed to shape the letters "Why don't you love Jesus?" He couldn't rest, and on the street he went to mingle with the business men, but he seemed to hear a voice continually asking him "Why don't you love Jesus?" He thought when night came and he got home with his family he would forget it, but he couldn't. He complained that he wasn't well, and went to bed, but when he laid his head on the pillow that voice kept whispering, "Why don't you love Jesus?" He couldn't sleep. By-and-by, about midnight, he got up and said, "I will get a Bible and find where Christ contradicts himself, and then I'll

have a reason," and he turned to the book of John. My friends, if you want a reason for not loving Christ, don't turn to John. He knew him too long. I don't believe a man can read the gospel of John without being turned to Christ. Well, he read through, and found no reason why he shouldn't love him, but he found many reasons why he should, and before morning he was on his knees, and that question put by that little child led to his conversion.—Moody's Anecdotes.

Anecdotes of Longfellow.

William Winter writes as follows to the N. Y. Tribune: His sense of humor found especial pleasure in the inappropiate words that were sometimes said to him by persons whose design it was to be complimentary, and he would relate, with a keen relish of their pleasantry, anecdotes against himself, to illustrate this form of social blunders. Years ago, he told me, at Cambridge, about the strange gentleman who was led up to him and introduced at Newport, and who straightway said, with enthusiastic fervor: "Mr. Longfellow, I have long desired the honor of knowing you. Sir, I am one of the few men who have read your 'Evangeline.'" This anecdote, in recent days, he coupled with another, about an English lady, who, on being introduced, exclaimed: "Why, Mr. Longfellow, I thought you were dead!" "No, Madam, you see I take the liberty of living." "Yes—but I thought at least you belonged to Washington's time." Another of his favorites was related to me a day or two after it occurred. The poet's rule was to reserve the morning for work, and visitors were not received before 12 o'clock, noon. One morning a man forced his way past the servant who had opened the hall-door, and burst in upon the presence of the astonished author in his library, and thereupon ensued this remarkable conversation:

"Mr. Longfellow, you're a poet, I believe." "Well, sir, some persons have said so." "All right, Mr. Longfellow! Poet it is! Now, I've called here to see if I couldn't git you to write some poetry for me to have printed and stuck onto my medicine bottles. You see, I go round sellin' this medicine, and, if you'll do it, it'll help immensely; and I'll just tell you right now, if you give me the poetry, I'll give you a bottle of the carminative—and it's \$1 a bottle." For the full enjoyment of this story it was needful to see the poet's face and hear the delicious, bland tone of voice in which he added—"The idea of its being a carminative, of all things."

OYSTERS.—Dr. M. Goldsmith writes to a lady who had asked him how oysters should be cooked, as follows: "Oysters are best cooked when not cooked at all. Oysters are strangely and wonderfully compounded. They are made up mostly of liver. The central and tender part is liver. Most animals that we know about have glands for manufacturing digestive fluid, and make it when it is needed from time to time for the purpose of peptonizing the food eaten. (Peptonize is a hard word, signifying the change wrought in food before it is fit for absorption.) Most folks keep up little stock of gastric or other digestive juice by them. The oyster keeps on hand not only enough to digest his dinner, but he also keeps enough stored up in his liver, his better half, to digest himself. Indeed, he comes to us here in tubs or cans already partly peptonized. He retains all digestive juices; therefore, by cooking, you throw away all the help you might have from the oyster himself to digest himself. Again, the meat is more or less easy of digestion, as it is tender and lacerable; and, chewed fine, it is half digested. A cooked oyster is contracted and tough. Who ever chews a stewed one? It is always gulped down, if the bolus is not too big for swallowing. When you peptonize a stewed oyster you digest him on your 'muscule.'"

Crowded Out.

In the rush and tumble of our busy life, how often do we allow the best things to be crowded aside?

While it is not worth while to worry because we cannot accomplish in twenty-four hours what would require twenty-eight, nor chide ourselves because we cannot perform two seeming duties at the same time, a little reflection will convince us that we might have chosen more wisely what we should do and what we should allow to be crowded out. We usually find time for what we very much desire to do.

The farmer's wife, who has no time to improve her mind, finds time to hear and repeat all the neighborhood gossip.

Although duty read a few verses from the Bible, with sleepy eyes, and mind full of the fascinating novel you have just finished in hours stolen from your needful sleep, you have crowded out the lessons of comfort or guidance the verses contained.

Have you so much work to do, or so many social duties or pleasures, that you have no time for the little ones who should have clustered around you, keeping you nearer to Jesus through their own truthful innocence? Was it wise to crowd them out? You have grown away from all friends, or rather you allowed your every-day duties to crowd out your pleasant correspondence, and the little visits which helped to brighten your life; now you regret it, but it is too late; the friends are gone or the friendship is broken.

"I cannot attend any parties this year," said a young friend, "they take my mind and time from my studies; time enough for parties after I have my profession." Is that the way you reason, girls? Or is it company first, education second?

But the subject is inexhaustible; follow it for yourselves.

What are you crowding out?—Christian at Work.

No "Affinities" in Vice.

It is idle to talk of the vices as a sisterhood. There may be association, but no affiliation. Knaves may be companions, but not friends. The vain dislike the vain; the proud hate the proud; the covetous hate the covetous; but the virtuous are never at war. The just love the just; the chaste esteem the chaste; the benevolent admire the benevolent; in short, all good things harmonize; all bad things are discordant, both with the good and with each other.—Selected.

A Blessing.

May the blessing of God await thee and the sun of glory shine around thy bed; and may the gates of plenty, honor and happiness ever be open to thee and thine; may no sorrow distress thy days; may no grief disturb thy nights; may the pillow of peace kiss thy dreams; and when length of years makes thee tired of earthly joys, and the curtain of death gently closes around thy last sleep of human existence, may the Angel of God attend thy bed and take care that the expiring lamp of life receive not one rude blast to hasten on its extinction.—Selected.

Congress and the Bible.

Looking over an old file of the *Banner of the Cross*, we came upon this statement, which is worth reproducing: "During the Revolution, in consequence of the suspension of intercourse between the colonies and the mother country, there was found to be a great scarcity of Bibles. In this exigency Robert Aitken, of Philadelphia, expressed a wish to Congress, to publish, under their protection and patronage, a copy of the scriptures, and in 1781 petitioned that body for permission so to do. A favorable report was made on this memorial, and a committee was appointed, consisting of the Reverend William White (afterwards bishop), James Duane and another, to supervise the publication. They discharged their duty, made a report to Congress, and a resolution of approbation was passed by that body."

"Turning to a catalogue of the American Bible Society's Library we find this entry: "1782.—The Holy Bible, etc. (King James' version). Printed and sold by R. Aitken, at Pope's Head, three doors above the Coffee House in Market street. 12-mo. Philadelphia. 1782 (G)."

The New Testament bears date 1781. This is a copy of the edition of the Bible reported to Congress by the Committee previously appointed on the subject, and respecting which the following resolution was adopted:

"Resolved, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interest of religion, as well as an instance of the progress of the arts in this country; and being satisfied from the above report, of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper."

Chas. Thompson, Secretary.

The report and the recommendation are prefixed to the Bible, and are a standing memento that the fathers of our country deemed the circulation of the Bible important to its political as well as religious interests.—Churchman.

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# The Pacific.

SAN FRANCISCO, CAL.

Wednesday, May 24, 1882.

Noticing that the objections made by the Andover visitors to Dr. Newman Smyth's, that, in their view, he seemed to "conceive of truth sentimentally and poetically," whereas they think that the person who should teach systematic theology should be characterized by profoundness of thought and precision of statement, the intelligent editor of the *Chris. Union* goes so far as to advise the reverse of this test, and thinks the teachers, preachers and professors should be measured rather by their ability to conceive of truth sentimentally and poetically. He says that "the world wants not a new speculative philosophy, but purer sentiments and nobler and more powerful motives. It wants not greater precision in theological statement, but nobler impulses in the divine life. It wants not a better definition of sin, but a profounder penitence." Now it seems to us that the world needs both of the contrasting qualities in its teachers. It would be difficult to say which it needs the more. But if we are to have theology taught as a system, as a science, then the world needs, in that department, at least, clearness of terms. Let a man in such a chair have sentiment and poetry; Edwards had them; Edward A. Park had them. But they had other qualities also. They could define what they meant when they used a word. They could continue to use that word in its exact meaning. Such ability is a thing of beauty and a joy forever. We by no means are sure that Dr. Smyth does not possess this ability. We are inclined to think he would pray to be delivered from some of his friends as well as from some of his critics. At least, we know he would not say, as the *Christian Union* does, "the world wants not a new speculative philosophy," for that is precisely a want which he has most distinctly and repeatedly emphasized. We shall be glad to find that he is the man to supply it.

Quite noticeable is the statement made by the Rev. C. J. Whitmore, of Whitefield Presbyterian church, Drury Lane, London. During the thirty years in which he has been connected with Christian work in London, he has come in contact with twenty of the leading lecturers and writers on the side of unbelief. Of these twenty, one holds an equivocal position between Christianity and unbelief, three have been recently engaged in speaking and writing accusations against each other. What has become of the other sixteen? "They have all left their infidelity, have turned to Christianity and openly professed their belief in its facts and teachings." On the printed leaf from which we call this noteworthy affirmation, Mr. Whitmore has given the initials and the principal facts confirmatory of what he testifies. Most of the men preached the gospel which once they rejected. Do we not fall back upon the conversion of Paul and forget that the Holy Spirit is doing wonderful works in our own day?

We congratulate our friends of the Chicago Seminary on the fair outlook presented at the recent Triennial Convention. That Convention serves to connect the seminary closely with the churches. The churches this year were gladdened by learning that the proposed fund of \$150,000 has been secured; that the seminary is ably manned, a new professor, Dr. Hugh McDonald Scott, having been inaugurated and delivering on the occasion an able and sound address; that the new library building is to be built, the corner stone being laid during the week of the convention—Hon. C. G. Hammond having given \$27,000 for it, as well as very large sums before, \$20,000 indeed this very year. How good it is to have such a man as Col. Hammond to stand by an institution of learning.

Some one, with reference to recent manifestations of doctrinal zeal, suggests that if the church had shown as much earnestness in saving men from ruin as it has shown in saving the doctrine of final ruin, the world would be nearer to the millennium than now. That is a serious suggestion to which we do well to take heed. At the same time, are they who have no doctrine of human danger from sin likely to be moved to save men from danger? Ought not the two zeals to go hand in hand?

Address by Mrs. M. E. Richardson, Gen. Supt. of Juvenile Temperance Work, at the Sunday-School Convention.

MR. PRESIDENT, LADIES AND GENTLEMEN:—In coming before this Sabbath-School Convention as a delegate from the Independent Order of Good Templars, I feel much hesitation and grave doubts as to my ability to fairly represent the Order to which I belong, so I ask your kind clemency, the more especially because I am not in the habit of public speaking. We feel that in our great mission of reclaiming the fallen, and saving the young from the snares of intemperance, we are second only to the Christian Church. And while we claim, in the grand march of those who labor for God and humanity, the second place, we are in full harmony with Christianity, and for that reason I am here to-day, bearing the fraternal greetings and kind wishes of 19,000 Good Templars. I do not purpose to speak here of our labor of reformation, but there are two branches of our work that I desire to bring before this body. The first is the Good Templars' Home for Orphans, situated near Vallejo, Solano Co. This beautiful building was dedicated 12 years ago. In this work, our Order has expended \$150,000, and over 1,400 orphan children have been cared for, educated, and subsequently placed in good homes. There are at present in the home nearly 130 children.

From the name "Good Templars' Home for Orphans," some have supposed that it was designed for the children of Good Templars. This is not so. The only passport required at its portals is to be a homeless orphan child. A small percentage of those receiving its kind offices have been the children of Good Templars, while a large number have been the offspring of those who have fallen victims to intemperance. In this work we know that we have the sympathy of all Christians, and we would gladly welcome you to our Order to labor with us.

But the most important thing which I wish to bring to the notice of this body, is the Templars' Band of Hope. This organization is composed of boys and girls, and men and women too, banded together under a triple pledge, against intoxicating beverages, tobacco and profanity. The saloon influence is wide-spread and far-reaching, and there is no safety for our dearest and best loved while the doors of temptation in all their glittering allurements stand open on every hand.

A lady told me that last Sabbath, in Alameda, while returning home from church, there was in the car a well dressed and respectable looking boy of about 17 years of age. He was so drunk that he swayed about from side to side, with the motion of the car. All the people in the car were laughing at him, for, unfortunately, too many think a drunken boy only a joke. The lady got up and went into the next car to avoid the sad spectacle, and had hardly seated herself, when this boy stepped off the train and the car passed over him, leaving his mangled body from which the spirit had forever flown. He was somebody's boy. It might have been your boy or mine. We cannot throw too many safeguards round our children. It is so much easier and safer to train them in the ways of temperance, than to attempt the almost hopeless task of reformation after bad habits have been formed. The second clause of our pledge is, "We will abstain from the use of tobacco in every form." It is generally conceded that the use of tobacco so common among our boys is alarming in the extreme. I have yet to find a user of the weed who advises his boys to follow his example. Now I do not know that any Sunday-school teacher here uses tobacco, but if there be such an one, I cordially invite you to join the Band of Hope, and set an example to your class that you will not be ashamed to see them follow.

About the third clause in our pledge, "We will earnestly endeavor to avoid all profanity," no words are needed before this audience.

The Band of Hope is in full harmony with the Sunday-school, and ranks side by side with it. I would like to see one connected with every Sunday-school in our State. Will all those delegates present who have Bands of Hope please raise the hand. That is a good showing, but not enough. Will you not all take steps for organizing on your return home, if you have not already done so? The Grand Lodge furnishes supplies free of charge. A manual containing opening and closing ceremonies, and a catechism on the effects of alcohol and tobacco upon the system, and also a beautiful little badge like the one I wear, is given to each member. I shall be happy to aid you in any way, and on application to me supplies will be cheerfully furnished.

F. J. Walker, proprietor of the *Visalia Delta*, gave us a call last week. We are always glad to see him and to look over his paper, one of our best country exchanges, representing a part of our State which is being rapidly developed, agriculturally. Our list of exchanges on this Coast gives us a good opinion of newspaper men, which we would like to verify by a larger personal acquaintance. Our editorial rooms at 7 Montgomery Avenue are central, and among the most pleasant in the city, where a cordial welcome will be given to all the fraternity visiting us.

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Conducted by J. H. Warren, D. D.

Office, No. 7 Montgomery Avenue.

Please read with careful attention, once, twice, this abstract, in part, of the Fifty-sixth Report of the A. H. M. Society, May 10, 1882:

### SUMMARY OF RESULTS.

The number of ministers of the gospel in the service of the Society, last year, together with those engaged in superintending the work, is 1,079.

Of the whole number in commission, 337 have been pastors or stated supplies of single congregations; 440 have ministered to two or three congregations each; and 293 have extended their labors over still wider fields.

The number of congregations and missionary districts which have been fully supplied, or where the gospel has been preached at stated intervals, is 2,568.

Two missionaries have been in commission as pastors or stated supplies of congregations of colored people, and 23 have preached in foreign languages; 12 to Welsh congregations, 8 to German congregations, and 3 to French congregations.

The number of Sunday-school and Bible-class scholars is not far from 104,308. The organization of 215 new schools is reported, and the number of schools under special care of missionaries, is 1,979.

The contributions to benevolent objects, reported by 618 missionaries, amount to \$24,602 61.

Fifty-three missionaries make mention of revivals of religion during the year, some of them reporting 70, 68, 60, 58 and 51 hopeful conversions. In 77 instances the number of reported converts exceeds ten; and the number reported by 305 missionaries is 2,970.

The additions to the churches, as nearly as can be ascertained, have been 6,032, namely: 3,291 on profession of faith, and 2,741 by letters from other churches.

One hundred and six churches have been organized in connection with the labors of the missionaries during the year, and fifty-six have assumed the entire support of their own gospel ordinances.

Ninety-eight houses of worship have been completed; one hundred and thirty-eight materially repaired and improved, and the building of twenty others commenced. Seven chapels are reported as having been built within the year, and eighteen parsonages have been provided. Forty-three young men, in connection with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

### SUNDAY-SCHOOL DEPARTMENT.

This branch of the Society's work shows a decided advance. The number of schools reported as directly under the care of the missionaries is very nearly 2,000; 215 having been organized this year. The number of teachers and scholars brought under the influence of these schools is over 104,000. The receipts for the year were \$1,936.59; the outlay for libraries and other helps, \$1,734.27.

In deference to the wishes of the Congregational Publishing Society, expressed in a communication from its Secretary, the Executive Committee, at its session on May 4, 1882, unanimously voted that "with the hope of promoting unity and efficiency in prosecuting the Missionary Sunday-school work, the A. H. M. S. will from this date relinquish all special efforts to collect funds for this particular object, and retire from the field, in favor of the Congregational Publishing Society, believing that under present arrangements a better success will thus be secured."

### CONCLUSION.

We have thus sought, in brief and simple record, to place the operations and results belonging to the fifty-sixth year of the Society before its members and friends. It is clear that no report can do them full justice. The amount of good that has been done, the toils and sacrifices by which it has been accomplished, are fully known only to God, and will be brought forth to view only in the revelations of the Great Day.

But that which has now been presented will surely waken the deep and grateful joy of all Christian hearts, and inspire those engaged in this work to new zeal and devotion in carrying it forward. Most clearly has the good hand of our God been upon us through all the period under review. He has pervaded the counsels of the executive administration with the spirit of harmony. He has given the Society increased favor in the hearts of his people. They have testified to their growing confidence by contributions largely in excess of those received during any former year since the Society was founded. He has turned the hearts of young men just entering the ministry, and of pastors already well established, toward this missionary service beyond all former precedent, swelling the ranks of those under commission till they number more than the Society ever had upon its roll in any year, save one (1852-3).

At the same time he has opened wide the doors, one after another, into most promising and needy fields on the remotest frontier and in that new West toward which the Society has been steadily urging on its work. Throughout the entire field—older or newer—his spirit has been manifestly working together with those bearing the Society's commission. Churches have been multiplied and edified. Many of those previously assisted have been so strengthened as to become self-sustaining, while the number of the newly organized has fallen little short of that in any former year. No one can look at the enumeration of conversions, of additions to the churches, of Sunday-schools and their membership, of the houses of

worship erected—of all the different items denoting gain and progress—without perceiving that the twelve months under review have constituted a missionary year of success which has scarcely its parallel in the whole history of the Society. We devoutly recognize this as the seal and token of Divine favor.

### THE FUTURE.

From this gratifying view of the past, we turn to the work yet before us. What has been done cannot be regarded as the completion—it is scarcely more than the well-inaugurated commencement of this grand home missionary service laid upon American Christians.

Your Committee believe that at this moment the Society has in its commission not only one of the most numerous, but a most pure and able body of laborers ever gathered into service by a missionary society; and with thankfulness we are able to say that for these last three years they have received punctual remittances from the Society's treasury, according to the terms and pledges of their commissions. With this equipment, and with this clear record, surrounded by other societies zealously engaged in the same grand work, this Society enters upon its fifty-seventh year.

What is before us we know not. But we know that the work will go on. The call upon Christian faith, and consecration, and sacrifice, will be heard coming forth in the providence of God out of still increasing and more urgent necessities. The moral wastes and desolations are not yet supplied. They are multiplied rather. The migration of our own children to new settlements; the immigration of the children of other lands in yet larger numbers than ever before, clearly threatening to be quite a million of souls the present year, and immensely re-enforcing the worst enemies of our national life and of pure religion; the splendid seductions of unregulated worldly prizes; the rapid agglomerations of material wealth, often demoralizing public and private virtue—these and other causes, visibly and powerfully at work, renewedly summon this Society and all its supporters to put forth fresh energies and carry greater burdens.

The Church of God is working toward no uncertain issue. The command of the Lord is upon us. And his promise is before us if we be faithful unto death. "Thy people shall be all righteous. They shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

### To the People through the Press.

At the last meeting of the Society of the Army of the Cumberland, it was proposed that under its auspices there should be erected in the city of Washington a statue or monument in memory of our former comrade, the late President James Abram Garfield. With this end in view, a committee was appointed by Lieutenant General P. H. Sheridan, president of the society, which organized and proceeded to work, and it is with much pleasure that the committee announces that its efforts have met with such liberal response from all parts of the country as to warrant the assurance that the work will be consummated.

The question now is, and to you we submit it, shall the statue be such a one as we can build with the funds on hand, or will you come to our aid in such a manner as to enable us to erect a work of art in size, design, and workmanship in keeping with the glorious name with which it will forever be associated, as well as an ornament to our already magnificent capital city. It is proposed that the work when completed shall be no longer the property of the society, but be formally transferred through their Chief Magistrate to the people of the United States to be a monument of their affection for all time.

We therefore present to you the opportunity to unite with us in the work, and thereby enable us to make the structure in every respect worthy the name of America's foremost people. To that end, we request that on the 30th instant, a day when all hearts turn in love and grateful remembrance to the soldiers of the Republic, and we strew their graves with flowers, that a feature of that day shall be the offering and soliciting of contributions to the end set forth. But few can enjoy the privilege of placing a flower on his grave on Decoration Day, but all can contribute the cost of one, and thereby enable us to stimulate genius and exhaust art in the endeavor to plant here a statue that will testify to men of all time the great love the people bear him. It is the desire of the committee that this work be general; one in which all the people can take part without feeling it to be a tax; and it is therefore suggested that no contribution from any one person on that day shall exceed one dollar, and that one cent subscriptions be accepted.

The press and postmasters throughout the country will receive and forward subscriptions; or, if preferable, a committee of citizens may take charge of the work under such plans as they may deem most efficacious. In either case it is desired that a complete list of subscribers be kept, as all subscription lists, as well as copies of papers publishing the same, are desired for deposit in the corner-stone of the statue, and will be carefully retained for that purpose.

JAMES BARNETT, Cleveland, O.  
J. C. SMITH, Chicago, Ill.  
ANSON G. McCook, New York.  
WM. A. ROBINSON, Pittsburgh, Pa.  
A. B. UNDERWOOD, Boston, Mass.  
JOHN ROHM, Nashville, Tenn.  
HENRY M. CIST, Cincinnati, O.  
J. G. PARKHURST, Coldwater, Mich.  
H. C. CORBIN, Asst. Adj. Gen'l U. S. A., Washington, D. C.

Corresponding Secretary and Treasurer.

[The PACIFIC will gladly receive and forward subscriptions as here requested, and publish the names of all subscribers.]

## Religious Intelligence

### California.

At the meeting of the Congregational Club, last Monday, Rev. Joseph Rowell introduced the topic, "The Causes and Cure for the disproportion between the male and female membership of our churches."

Amongst the visitors at the Club were Messrs. C. A. Richardson of the *Congregationalist*, A. McLean, C. M. Whitteley and E. Foote of the Boston Excursionists, now in this city, Ed. Kimball of Chicago, Rev. W. A. Tenney of Grass Valley, Rev. W. H. Pascoe of Lockeford, and Mr. Ballard of this city.

At the Club next week, Rev. Prof. Moor is to present a review of Dr. Newman Smyth's article in the *Princeton Review* on Orthodox Rationalism, and of the inaugural of Prof. Stearns of Bangor.

A floral concert in aid of the Centennial Sabbath School Library will be held at Teutonia Hall, on Howard street, between Ninth and Tenth, next Thursday evening. Tickets 25 cents. A good time is expected.

Major Whittle visited the Calaveras Grove of Big Trees last week. He and Mr. McGranahan spent last Sabbath at Sacramento, holding meetings, which were crowded, nearly all day. They, with their families, go to the Geysers this week. Next Sabbath they will commence meetings in Napa, where they expect to stay one week only.

Last Sabbath, at the First Church in this city, Rev. C. D. Barrows preached in the morning on the words, "Weep not for Me, but for Yourselves and for Your Children." In the evening his subject was "The Atonement."

At Plymouth Church, Rev. T. K. Noble discoursed on "Walking in the Old Paths." At night he continued his lectures on "The Bible and Natural Science."

At the Third Church, Dr. Beck with addressed his people, both morning and evening, on the words, "They would not Come."

At the Mariners' Church in the morning Rev. Joseph Rowell took up the topic, "Volunteers in Christ's Army," and at night preached on the words, "Weighed in the Balance and Found Wanting." Mr. Ballard reported interesting Sunday-school and services at Teutonia Hall.

Mr. Broadbent, after an absence of several weeks from the city, has returned and was at work in his accustomed place in Eureka Valley last Sabbath.

In the First Church, Oakland, Sabbath morning, Rev. Dr. McLean preached on Paul's word: "I am not Ashamed of the Gospel of Christ." At night the Doctor's subject was, "Love not the World."

At West Oakland, Rev. John Kimball preached in the morning on "Godliness and Contentment," and at night on "Weighed in the Balance and Found Wanting." It may be noted as a coincidence that Messrs. Kimball at West Oakland and Rowell in this city both preached on the same topic last Sunday night.

Rev. W. H. Cook, of Golden Gate Church, Oakland, and Rev. W. H. Pascoe, of Lockeford, exchanged pulpits last Sabbath.

The first annual meeting of Golden Gate Congregational Church was held Friday evening, May 12. The reports were received from the clerk, treasurer and board of directors, and submitted. The election took place, which resulted in the following: Board of Directors, E. Sutherland, H. H. Watkins, J. H. Mitchell, Mr. Bean, James Naismith; Clerk, A. T. Sutherland; Treasurer, J. H. Mitchell.

On Sunday morning, May 14th, Mr. McGranahan and Miss Pitman visited Golden Gate Church and sang some of the favorite hymns to a full house.

Rev. W. A. Tenney, of Grass Valley, reports continued and well-sustained interest in Christian work in Grass Valley for six months' past. Additions to the church take place at every communion, and the Sunday School is in an excellent condition.

Rev. J. M. Marty has paid a recent visit to the southern part of the State, visiting San Buenaventura, Santa Barbara and other places. He will preach in West Oakland next Sabbath.

A recent church entertainment at Martinez, gotten up by the young people solely, and for the benefit of the church, was a great success, taking in about \$120, which, together with a lecture, gives a total of \$150. Pastor Drahts writes: "We have an exceedingly talented and devoted class of young people deeply interested in external church work."

Mrs. Watkins gave a lecture on her Mexican Mission on Sabbath evening, May 14th, in the San Mateo Congregational church, which was largely attended. Much interest was manifested in the account, which she gave in a very simple, straightforward way, making an excellent impression on the audience, of her energy, zeal and pluck. A generous sum (for little San Mateo) was given her.

Rev. Walter Frear is supplying the Congregational church at Woodland.

The Auburn ladies lately gave an entertainment at the Music Hall in that town, and netted over 30 dollars for the church building fund. The entertainment consisted of tableaux, dress parade, and drill of broom brigade, ice cream, strawberries, etc.

A QUESTION FOR SCHOLARS.—At what time did the sentiments embodied in the resolutions presented to President Arthur by the General Association of New Jersey take the place of the first and second commandments, S.

The body of our deceased brother, Rev. J. J. Powell, having been forwarded from Salt Lake City to Rio Vista, where his bereaved family live, funeral services were held at Rio Vista on Friday last. Rev. Dr. Jones, of Petaluma, preached the sermon. Rev. Dr. Dwinelle, of Sacramento, delivered an address, and the Rev. F. J. Culver, now supplying the Rio Vista church, also took part. The services were largely attended, and deep sympathy is felt for the sorrowing widow and fatherless family.

In Lockeford at last communion, one member was received on confession of faith.

Rev. W. H. Pascoe of Lockeford writes: On May the 7th, Rev. J. W. Brier occupied our pulpit. As he was an old servant here, the people were glad to see the old veteran again and to hear his familiar voice. It gave me an opportunity to visit the people who have often asked me to preach to them near to Jenny Lind, distant about 20 miles in Calaveras county. We found the school house built on the spot where we preached two years ago. We had good congregations at each of the three services we held, and found some dear friends of our Master, who are holding on to the faith of our churches, but without a shepherd. The big blessed testimonies for the Master did us all good. Surely the harvest is ready out there, but the laborers are few. I think it was a day ever to be remembered by all who were present, it was good to be there. The people desire to organize a church, which by the help of our Lord and Master we hope soon to do.

Mrs. Watkins left Monday the 22d, in the steamship *Rio Janeiro*, for Mexico by a long and perilous journey, again to join her husband in Guadalajara. The blessings and sympathy and prayers of her many friends go with her. She has been led into peculiar trials which she has borne with a truly Christian spirit, and we pray that the Lord will still bless her labors as he has in the past, and make even "their enemies to be at peace with them." We are sure in any circumstances that they will not miss the brooding care of Him who "numbers even the hairs of our heads, and who marks even the sparrow's fall."

### Temperance.

The S. S. Convention, which met in Stockton last week, gave good and hearty attention to the subject of temperance. It recommends and urges all schools in the State to have Bands of Hope organized in connection with their S. S. work.

The Good Templars' Home for Orphans, at Vallejo, continues its good work with ever-increasing usefulness; 126 orphans now receive its necessary and welcome care.

The Mutual Aid Association, in connection with the Good Templars of this State, is progressing, and it is confidently expected that it will be the best and most economical life insurance company of any in the world.

### Hawaiian Islands.

On the Island of Maui, Hawaiians and Chinese have raised over a thousand dollars for a church, to be occupied jointly by them. The annual meeting of the Honolulu Y. M. C. A. was recently held, officers elected, and report of Treasurer read. A small balance on hand was reported.

### Y. M. C. A.

#### WAR CONCERT.

There was a Concert of War Songs in the Y. M. C. A. last Thursday evening under the direction of Prof. J. R. Ogilvie, assisted by Mrs. Blake-Alverson, Miss Emma L. Otis, Miss R. Macfarlane and Mr. Holten Webb. All the songs sung were those familiarly sung during the late Rebellion. The Hall was packed to its utmost capacity, and the concert was a success in every respect. The terms of about five hundred members of the Association expire this week. We presume that many of our readers who are members have received notice to this effect, and we sincerely hope every member will renew their membership. The Institution depends very largely on the money received from this source to carry forward the grand work they are doing in this city, and everybody should be willing to aid it to the extent of \$5.00 per year.

Subjects and Leaders in the Noon Meetings:

Wednesday, May 24th. "Wilt thou be made Whole." Jno. v: 1-9. Rev. J. H. McCollough.

Thursday, May 25th. "Accepted Sacrifices." Lev. ix: 15-24. Heb. xiii: 12-16. Rev. Dr. Beckwith.

Friday, May 26th. "A Free Pardon for the Guilty." Mich. vii: 18-19. Isa. i: 18. 1 John i: 7-9. H. J. McCoy.

Saturday, May 27th. S. S. Lesson—"Following Christ." Mark viii: 34-38. ix: 1. Rev. Dr. Patterson.

Monday, May 29th. Reports. E. S. Fowler.

Tuesday, May 30th. "Answered while calling." Esther iv: 15-17. vi: 1-11. Isa. lxxv: 24. Rev. John Kimball.

Wednesday, May 31st. "Where is Thy Brother." Gen. ix: 9. Ezek. xxxiii: 8-9. Peter B. Simons.

Rev. S. H. Kellogg, D.D., Professor of Theology in the Theological Seminary of Alleghany City, is now en route to this city, to visit friends, recreate, and for sight seeing. This eminent divine was for twelve years a missionary in India, and is somewhat noted as a lecturer of considerable ability. He will be welcomed to this Coast by his many friends.

The fifth anniversary of the California Evangelical Society for foreigners, will be held on Thursday, May 25th, in the lecture room of the First Congregational Church, corner of Post and Mason streets, at half past seven o'clock. Rev. W. A. Scott, D. D., in the chair.

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San Jose. On motion they were all elected.

The Statistical Secretary was very highly complimented by the Committee to whom his report was referred.

The following resolutions on the Sunday Law were passed unanimously:

WHEREAS, There is an organized effort to prevent the enforcement of the Sunday Law, and extra exertions are being made to secure its repeal, therefore be it

Resolved, That organized resistance to the law of the land is criminal, and should be denounced and punished.

Resolved, That we recommend to the pastors of churches and superintendents of Sunday-schools that they call special attention to the necessity of observing the Fourth Commandment, and also to advantages resulting from the Sunday Law—the law being in accordance with the laws of God and a benefit to all classes, especially to laboring men.

A special Committee, to whom the matter of foreign Sunday-schools had been committed, reported recommending increased interest in this subject.

"The Teacher with His Class—Securing Their Attendance and Attention," was the topic presented in an instructive manner, by Mr. Kimball, who said the teacher, 1st, must love the word of God.

2. Must have thorough love for the Sabbath. The Bible and the Sabbath must lie under the very foundation of his being.

3. Must not be late or uncertain in attendance.

The speaker then illustrated the subject and spoke especially of the power a young lady obtained over a very difficult and trying class of youths and young men who, one after the other, broke off evil habits and became Christians.

4. Must adopt illustrations to positions, duties and engagements of pupils.

5. Must give attention to scholars outside of school, and manifest solicitude for their salvation.

6. Let the scholars feel always and everywhere that they have your sympathy.

7. Take the word of God and brood over it.

8. Be sure to have the scholar's name, address, etc., and let him feel that you have a deep and lively sympathy for him.

Prof. Parvin and Mrs. M. E. Richardson sang the duet "Must I go, and Empty Handed." In the discussion which followed, some one spoke of a teacher who had not been absent from his class for twenty years.

Dr. Patterson referred to one who left the country every week to be with his class in San Francisco on Sunday.

In the absence of Rev. W. M. Kimball, Rev. Dr. Parker, of Santa Ana, discoursed on "The Exposition of the Lesson." He remarked, "Here we have reached the supreme, vital moment. Here are the D. L. Moody's, the rough stones from the quarries, the gnarled oaks from the forest, and such like."

The end of the lesson is the salvation of the soul. The divine word is the power of God to salvation. You now want to give the pupils the meat from the nut you have cracked.

You want to drive the nail and apply the truth. This is the important time, the strategic point when and where if anything is done it must be done.

The speaker alluded to the burnished mirror in the temple at Heliopolis, which always caught the rays of the sun and flooded the temple with light. So the teacher should catch light from the sun of righteousness and give it to his scholars.

Prayer was here sought and offered for a minister's daughter who is very ill.

Mr. Woolfenden in a very able and artistic manner gave a black board exercise on "Elijah the Tishbite."

THURSDAY AFTERNOON.

From 1:15 to 2 o'clock a sectional meeting for Superintendents was held, when Messrs. Ames, Woodworth, C. Berry, Trefren, Nelson and others discussed many practical and important points.

After the opening exercises of the general session, Mr. Woolfenden completed his black-board exercise and was followed by Dr. Beckwith on "The Use of Illustrations." He said children love illustrations, and proceeded by enquiring, 1. Must we use illustrations? 2. May we use illustrations? 3. What is our warrant for using them? 4. Where can we get them? In answering the queries he said we must not, necessarily. The great thing is to get the word of God before the children.

We may use them. "Without a parable spake He not unto them." Prophets and Apostles spoke in pictures. We should get our illustrations in the Word and from daily experiences. The speaker gave a forcible illustration from an incident on a steamer near Honolulu.

Dr. Coyle alluded to Nash, the Cartoonist, as an illustrator. Mr. Pascoe distributed spools of cotton on which to found his remarks concerning illustration.

Los Angeles was selected as the next place of meeting, and it was moved that hereafter the place of meeting be decided before the election of the Executive Committee.

Mrs. M. E. Richardson, State Superintendent of Bands of Hope, was now introduced, as a fraternal delegate from the Grand Lodge, I. O. G. T. She proceeded to deliver a telling address, which by vote of Convention was endorsed and ordered printed.

After this address Professor Parvin and Mrs. Richardson sang "Where is My Wandering Boy Tonight?"

Mrs. Rice, of Sacramento, presented a scrapbook, containing the printed reports of all the previous Conventions to the State Sabbath-school Association. A very hearty vote of thanks were given by a rising vote.

The Hon. J. M. Haven, of San Francisco, presented the theme, "The Teacher with His Class; His Enforcement and Application of the Truths." The speaker said: This seems to be the climax.

All that has preceded leads up to this. Behind every presentation of the Bible there is a spiritual truth. Amongst the timely and important suggestions the speaker gave were: The teacher must have the truth to enforce the truth. God's truth is like the boundless ocean, made up of little drops. The word of God is full of latent power. We must take it, make it concrete and apply it. He gave a thrilling incident of a young lady in a mission school with a class of big, rough boys, who perplexed her by their continuous and numerous questions. She said, "I cannot answer your questions, but I know God loves you, and I love you." All of those boys have given themselves to Christ. Let us imitate her example.

A most enthusiastic vote of thanks was given to the good folks of Stockton, and to others, after which the question drawer was opened, questions answered, and the session closed by singing "Precious Name."

THURSDAY EVENING.

This was the last session of the Convention, and Mozart Hall was densely crowded by the vast congregation. The praise service was like previous ones, a great, grand success. Prayer having been offered by Rev. Dr. Coyle, a resolution of thanks was passed to the California W. C. T. U. for a large quantity of leaflets for general distribution. One county convention was resolved on as a first result of this convention.

Prof. Parvin and Mrs. Starkweather sang in a very beautiful manner as a duet the well-known hymn "Jesus, Lover of My Soul," after which the Rev. S. Sprecher, of Oakland, delivered a very eloquent and impassioned oration on "Paul, the Teacher's Model." Did space permit, we would like to present a fuller report of this most admirable address. The following are a few leading points: Paul was a model to teachers in the view he takes of his office. He was a conscientious teacher. He was a doctrinal, dogmatic teacher. He says, "We believe and therefore speak." He had a heart burning with love to those to whom he preached. He was a politic, wise, skillful, gentle, tender, delicate, graceful teacher. He adapted the truth to men. Paul was an enthusiastic teacher. Teaching and preaching had become in him a passion—an overwhelming passion. Study as Paul did the gospel of the Lord Jesus Christ and your soul will be inspired.

After another duet by Prof. Parvin and Mrs. Starkweather, "My Heart is Heavy Laden," Pres. Fiske offered a deeply, intensely fervent prayer, and the closing hymn, "All Hail the Power of Jesus' name," having been sung, one of the most interesting and profitable State Sabbath-School Conventions in California came to a close.

EXCURSION LEAVING STOCKTON. The excursionists from San Francisco and other places, with large bouquets of flowers in many hands, assembled on board the steamer *Mary Garrett* at 8 o'clock on Friday morning.

The wharf was crowded with Stockton and other friends. When all was nearly ready to start, the friends on shore sang "Take the Name of Jesus with You," in which those on board responded with "Shall We Gather at the River." Then came hurrahs, and good-byes and waving of handkerchiefs, and the steamer gently glided away, the waving of handkerchiefs being kept up on board and on shore as long as each could see the other; and then those on board said to each other, "We have had a pleasant, happy time." The return trip was very pleasant. Vocal and instrumental music, and a class for the study of the Sunday-school lesson, conducted by Dr. Beckwith, occupied much time. Whilst passing in view of the Golden Gate, the excursionists sang lustily and grandly, "We've sighted the Golden Gate," and the strains of melodious song were continued until the excursionists were ready to land, and separate with happy recollections of Stockton and the Fifteenth Annual Sunday-School Convention. This report would be hardly complete without saying that "our artist," i. e., the convention artist, did good service, especially in a picture from life of the genial president, Rev. A. S. Fiske.

you would have enjoyed hearing the Kusaians sing "Saviour, More than Life to Me," and "There were Ninety and Nine." They have sweet, plaintive voices, like the colored people at the South. We had quite a spirited discussion on the question, "Which is the better place for the Marshall Island Training School, Kusai or Ebon?" Both sides did well, but when any allusion is made to the subject, those on the side favoring Ebon seem anxious to have us fully understand that their arguments went no deeper than their lips. An event occurred after school which quite astonished us. The Kusaians scholars all went down to their houses on the beach, and we thought nothing of it, as that is what they generally do. In a little while Likiak Sa came in and remarked that some presents for us were coming, and we looked out to see the men and boys coming in procession with baskets of cooked food, a whole pig, dressed, ready to cut up, and some shells; then followed the women and girls, with tins (long sound of o), the native dress, of both men and women, in former times. They are made of banana fiber, variously colored, and are woven on miniature looms, at which the women sit on the floor. Some of them are quite pretty. Such an exhibition of gratitude was new and quite overwhelming, as you can imagine.

Aug. 20th. Thursday afternoon Tokusa came over, bringing us a letter from Mr. Young, which the *Caroline* had left the day before, on her way back from Jaluit to Ponape. The *Morning Star* was seen about a month ago, at Apiani, and she would probably be here now but for calm and westerly winds. The *Belle Brandon* touched at Jaluit August 7th, having on board Mr. Logan and family, bound for Auckland. Mr. Logan was enduring the journey quite well. We are so thankful they have been able to get to a civilized port. We finished house-cleaning last week, and now that we are in apple-pie-order, we propose to be as merry as possible until "our ship comes in." But all the flies on the island seem to have heard of our doings, and have arrived in swarms. We have been delighted with the faithfulness of our scholars during the vacation. In years past, when school was done for the year the tendency has been for them to feel that the end had come, and that each might be a law unto himself; but this year a change has come over them, and they have been ready for anything which needed to be done. Long vacations do not agree with them, however, and they are to have translation of scripture to copy every day this week.

Sept. 9th. My beautiful canary has sung his last song. We found him dead in his cage this morning. I wrapped him in a sheet of white paper, and Ned and I have just buried him under the shade of one of our pretty trees.

Sept. 22d. "It's an ill wind that blows nobody good." We had a big gale on Tuesday, which blew down a good many bananas and made havoc generally with the thatched roofs, but we felt sure it must be bringing our ship nearer to us.

Sept. 27th. Not a trace of the *Star* all day Friday, but a little after 4 o'clock one of the boys rushed up to the house from the beach, with just breath enough left to say "boat." He hadn't stopped to see who was in it, but Dr. went down, and it wasn't long before I had an opportunity to give a welcome to Mrs. Snow, and her companion, Miss Cathcart, of Liebfeld, Minn., Mrs. and Carrie Bray, and Mr. and Mrs. Walkup, came up from Apiani. This was being "taken by storm," wasn't it? Such pleasant storms are not as frequent as we wish they were. It is delightful to see how glad the natives all are to see Mrs. Snow. The Kusaians would like to carry her off bodily, and the Marshall Islanders are so glad that one of them said on Sunday that he trembled all day, he was so full of joy.

Oct. 11th. The *Star* is to do her work at the west first, this year, and left us October 4th. Master Walkup, Jr., came to swell the missionary ranks October 5th, and has a good strong voice. The new house for Mrs. Snow and Miss Cathcart is going up across the brook from us, just behind the schoolhouse, which will be moved farther up the valley in due time. The Kusaians are helping. I couldn't begin to tell you what or how many pleasant remembrances we have received from friends who have remembered us in years past; besides, some new friends have sprung up in Norwich, Connecticut, and through their kindness and generosity we have a nice Christmas box. The box we expected from Springfield failed to reach Honolulu in time. We shall be better able to do without the things we know to be in it than the letters we hope may be there. There is some prospect that a whaler may bring it to us in the winter. We have so many pleasant surprises every year. I have occasion for special gratitude this year, since I find myself in possession of a new Wilcox & Gibbs' automatic sewing machine. General Cromley, American Minister at Honolulu, is the generous donor. Perhaps you can imagine how independent I feel already. It almost seems by itself, and is a beautiful machine. Ned teases me to play on it. It is funny to hear Miss Cathcart tell what experiences she expected to have with centipedes, scorpions and lizards. It is four weeks since she arrived, and she has not been bitten yet. Mrs. Snow seemed very feeble when she reached here—at least ten years older than she really is—and we feel that in no other place in the world could she have so fair a chance to live and rest and work as here. We are luxuriating on cow's milk once more—mean to make the most of it while it lasts. Mrs. Snow and Miss Cathcart took their first meal in their own home on Tuesday, and really they have just as comfortable, convenient and cozy a house as one could ask for, and the fresh

furnishings make it a delight to look upon.

This is a good time of the year to plant, and so all our Ebon boys are busy at the out-door work, and "Black Kef-was" is my right-hand man. He is a strong, faithful fellow, and bids fair to have a talent for cooking.

Dec. 23d. How little we can know of what the future has in store for any of us. The *Star* was announced on the morning of the 8th, returning from the west, and just as soon as she was near enough, Captain Bray came ashore and told us the ship was leaking, and it would be necessary to stop here for repairs; so last week was spent in unloading, and this week everything has been done that can be done to make the vessel safe. Three places have been temporarily mended where the copper was off, and the worms were eating into the wood. We are having a good visit with Mrs. Bray and Carrie, and Captain comes ashore when he can. Mr. and Mrs. Walkup will go to Honolulu, and then decide about returning to Apiani.

We hoped Mrs. Snow would improve in her new home, but instead, she has grown weaker—has had but little appetite, and her eyesight has failed so much as to be a real trial to her. Miss Cathcart is very kind, and does everything in her power to make her comfortable and happy.

Christmas was a quiet, happy one, but we couldn't keep Miss Cathcart's thoughts from wandering back to Minnesota. Don't forget her when you think of and pray for us, that the Lord may make up to her the "hundred fold" out here. She seems contented and happy, and we are sincerely glad she came to us. The children are very fond of her, and she has "borrowed" them to-day, so I can write. I must say good-bye to you now, and try to get off a few notes here and there. Lovingly yours,

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## THIRTY-SEVENTH ANNUAL REPORT

## New-York Life Insurance Co.

OFFICE, 346 and 348 BROADWAY.

JANUARY 1st, 1882.

Amount of Net Cash Assets, January 1st, 1881 \$41,344,120.95

## REVENUE ACCOUNT.

Premiums \$4,498,684.07  
Less deferred premiums January 1st, 1881 887,972.13—\$8,050,711.94  
Interest and rents (including realized gains on real estate sold) 3,789,821.70  
Less interest accrued January 1st, 1881 337,167.37—2,432,654.33—\$10,493,596.37  
\$51,827,487.12

## DISBURSEMENT ACCOUNT.

Losses by death (including Reversionary additions to same) \$2,018,303.32  
Endowments matured and discounted (including Reversionary additions to same) 541,321.96  
Annuities, dividends, and returned premiums on cancelled policies 2,513,691.94  
Total Paid Policy Holders \$5,091,820.22  
Taxes and Re-insurance 234,773.24  
Commissions, brokerage, agency expenses and physicians' fees 1,001,027.50  
Office and law expenses, salaries, advertising, printing, etc. 379,860.31—\$6,007,493.36  
\$45,130,006.86

## ASSETS.

Cash in bank, on hand, and in transit (since received) \$1,271,888.41  
Invested in U. S. New York City and other stocks (market value, \$19,315,306.27) 17,316,531.42  
Real estate 4,480,506.62  
Bonds and mortgages, first lien on real estate (buildings thereon insured for \$16,940,000.00, and the policies assigned to the Company as additional collateral security) 18,215,000.73  
Temporary loans (secured by stocks, market value, \$2,885,577.50) 2,376,000.00  
\* Loans on existing policies (the reserve held by the Company on these policies amounts to \$2,579,000.00) 545,297.34  
\* Quarterly and semi-annual premiums on existing policies, due subsequent to January 1st, 1882 452,161.00  
\* Premiums on existing policies in course of transmission and collection (estimated reserve on these policies, \$300,000, included in liabilities) 237,032.97  
Agents' balances 48,673.57  
Accrued interest on investments January 1st, 1882 291,251.30—\$45,130,006.86  
\* Excess of market value of securities over cost—  
\* A detailed schedule of these items will accompany the annual report filed with the Insurance Department of the State of New York.

CASH ASSETS, JANUARY 1ST, 1882 \$47,228,781.64

Adjusted losses, due subsequent to January 1st, 1882 361,544.70  
Reported losses awaiting proof, etc. 157,432.96  
Matured endowments, due and unpaid (claims not presented) 50,252.67  
Annuities, due and unpaid (unclaimed) 2,965.35  
\* Premiums on existing policies; participating insurance at 4 per cent., Carliette net premium; non-participating at 5 per cent., Carliette net 39,716,408.63  
Reserve for contingent liabilities to Future Dividend Fund, over and above at 4 per cent. reserve on existing policies of that class 3,054,244.08  
Reserve for premiums paid in advance 88,489.67

Divisible Surplus at 4 per cent. \$42,401,745.03  
ESTIMATED SURPLUS BY THE NEW YORK STATE STANDARD, AT 4 PER CENT., OVER 10,000,000.00  
From the undivided surplus of \$4,827,036 the Board of Trustees has declared a Reversionary dividend to participating policies, in proportion to their contribution to surplus, available on settlement of annual premium.

DURING THE YEAR 9,941 POLICIES HAVE BEEN ISSUED, INSURING \$39,374,981.

| Number of Policies in force— | Death claims paid— | Amount at risk—            |
|------------------------------|--------------------|----------------------------|
| Jan. 1, 1878, 45,606         | 1877, \$1,688,123  | Jan. 1, 1878, \$12,901,887 |
| Jan. 1, 1879, 45,005         | 1878, 1,687,076    | Jan. 1                     |



## Home Circle.

## Wishing.

Of all the amusements of the mind,  
From logic down to fishing,  
There isn't one that you can find  
So very cheap as "wishing!"  
A very choice diversion, too,  
If we but rightly use it,  
And not as we are apt to do,  
Pervert it and abuse it.

I wish—a common wish, indeed—  
My purse was somewhat fatter,  
That I might cheer the child of need,  
And not my pride to flatter;  
That I might make oppression reel,  
As only gold can make it,  
And break the tyrant's rod of steel,  
As only gold can break it!

I wish that sympathy and love,  
And every human passion,  
That has its origin above,  
Would come and keep in fashion;  
That scorn, and jealousy, and hate,  
And every base emotion,  
Were buried fifty fathoms deep  
Beneath the waves of ocean.

I wish that friends were always true,  
And motives always pure;  
I wish the good were not so few,  
I wish the bad were fewer;  
I wish that persons ne'er forgot  
To heed their pious teaching;  
I wish that practicing was not  
So different from preaching.

I wish that modern worth might be  
Appraised with truth and candor;  
I wish that innocents were free  
From treachery and slander;  
I wish that men their vows would mind,  
That women were never rovers;  
I wish that wives were always kind,  
And husbands always lovers.

I wish, in fine, that joy and mirth,  
And every good ideal,  
May come ere while throughout the earth,  
To be the glorious real;  
That God shall every creature bless  
With his supremest blessing,  
And hope be lost in happiness,  
And wishing be possessing.

—John G. Saxe.

## The Minister's Surprise.

A LESSON NOT TO BE FORGOTTEN.

A portly, comfortable sort of a man in a chocolate-brown overcoat opened the gate of Parson Rowe's cottage one sharp, cold morning, when a heavy snow lay on the ground.

It was Squire Glover, one of the "pillars of the church," and he was coming to consult his parson concerning some church matter. Just as he was about rapping at the door it opened, and Willie Rowe came out.

"Just walk right in, Squire, and sit down," said Willie. "Pa'll be in directly."

Away he ran, and the squire stepped in, and sat down in the little parlor, awaiting the appearance of his pastor.

Presently he heard steps and voices in the adjoining room, and then a child's voice said:

"Pa, just look at my shoe. It's all ripped."

"I think it is, Laura," answered the parson's tones. "Let me see—perhaps—no, it is too worn to be mended again."

"Well, pa, please, I'd like to have a new pair. Won't you get 'em for me?"

"As soon as pa can he surely will, daughter," said the father, in sad tones; "be good, and wait a little, Laura."

"I have waited ever so long," said Laura, "and Willie's shoes are worse than mine, and he hasn't got any mittens, either."

"Laura," interrupted a voice which the squire knew was Mrs. Rowe's, "run and feed your chickens, and don't worry papa now."

The child ran out, and the parson, never dreaming who was in the next room, hearing every word through the crack of the door, said:

"They can't worry me more than I am worried, Mary. I don't say much, but I feel all our needs, not for myself, but for you and the children. It made my heart ache, a little while ago, to hear Willie ask if we could never have meat for breakfast any more, and know that there wasn't a pound of meat in the house."

"No, any sugar, either, and hardly any flour, and not a dime in the purse, John; but for all that we won't starve," said the little woman's cheery voice.

"Have you lost your faith, John?"

"No, Mary, I hope not," came the answer. "But it does seem hard when my salary is so small it can't be paid, so we could have a few comforts, at least. Sometimes I think I must give up here, and try elsewhere."

"Oh, no, no, John," pleaded the wife. "Not yet. We've got such a pleasant home here, and our people are so kind; don't give up yet. Let's try a while longer and maybe help will come."

"Well, I don't know from whence, Mary. I'm sorry to say so, but I've lost heart of late until I'm really not fit to preach. If the Lord don't help us, and that soon, I don't know who will." Then there was a sound of a man's rising, and Squire Glover, feeling as if he didn't want to see his pastor just now, got up and slipped out before Parson Rowe came in.

And when the good squire got safely out of the gate his face was red, and he was puffing for breath.

"Well, well! God bless my soul! he panted, as he trotted on. "Here's a pretty state of things. No meat, no money, no shoes—why, God bless my soul! This must be looked after—shall be, too! I'll see the deacons, and if they won't, I will, out of my own pocket, too, God bless my soul! That brave little woman shall have some help to keep up her husband's heart, or I'll know the reason."

Racing along, flushed and excited, he met Deacon Jones. He had the deacon by the buttonhole in a minute, and after a short consultation they both went off to Deacon Robinson's.

And that afternoon there was much stir in Glenville, little groups constant-

ly meeting and consulting in every store and on every corner, while the day seemed to close in dark and cheerless in the parson's little cottage.

A fresh snow fell that night, and served to make noiseless the sleds which drove softly up to the minister's cottage with the very faintest streak of dawn. The inmates of the little dwelling were all sleeping soundly, but one awake and listening might have heard muffled footsteps, whispers and cautious shoving and pushing of heavy articles. These however, soon ceased, and all was quiet until the day broke clearly and the villagers arose.

The weary parson and his true-hearted little wife had lain awake the night before, for heavy hearts made sleepless eyes, and they slept a little later than usual this morning.

But at last they were all up and dressed. The simple breakfast, consisting of coffee, warm biscuits and butter, was nearly ready, when Willie and Laura took a notion to run to the front door, and see how deep the snow was on the front porch.

Through the little parlor they trotted, Willie first and Laura following, to the front door, which, with some little trouble, they pulled open.

And the next minute the cottage rung with their hasty shouts.

"Pa! pa! mamma! mamma! do come here! Come quick! Run here to the porch, quick, both of you!"

Greatly surprised, and slightly frightened, not knowing what had happened to the children, the good parson and his wife hastened to the front door, upsetting the coffee-pot in their haste to reach it.

What a sight met their eyes! No wonder the children shouted! The snow had been carefully swept from the front porch, which was set out with a tempting array of various articles. Right before the door stood a barrel of flour, on top of the barrel were laid two juicy hams, and astride the hams sat a great, fat turkey, all dressed ready for cooking, at which Willie and Laura set up a great shout.

An open barrel beyond was running over with plump red apples, and a second barrel full of big comfortable-looking potatoes, and a row of big crisp cabbage-heads kept guard all round the barrel.

Then there was a box packed with papers of sugar, coffee, tea and rice, a sack of dried peaches, and several cans of fruit. And another box, when opened, displayed two new pairs of shoes, the right size for Willie and Laura; sundry rolls of flannel, muslin and calico, warm stockings and mittens, and several small articles—not forgetting a well-filled basket of nuts and candies, which proved that somebody knew what children loved, and which set Laura and Willie to dancing like little Indians.

In the bottom of the box was a warm gray shawl, with Mrs. Rowe's name pinned on it. And when the shawl was unfolded there dropped out an envelope directed to Parson Rowe, inside of which they found the amount of the delinquent salary in good new greenbacks, and a card upon which was written:

"Will our pastor accept the little surprise gift which accompanies his salary, with the love of a grateful people?"

"Oh, what a pleasant, pleasant surprise!" cried Willie and Laura together.

"What a wonderful mercy, rather," said the mother. "John, didn't I tell you the Lord would help us?"

"Yes, Mary!" answered the pastor. "Let us thank him for the mercies of this morning."

And in the little parlor they all reverently knelt, and never a more fervent thanksgiving went up than ascended from the little circle in the parson's cottage that happy winter morning.—Exchange.

## A World of Silence.

BY ELIZABETH WHEELER ANDREW.

Have you ever raised your window, on a clear, frosty morning in March, when all the imprisoned currents of life and motion were being set free by the advent of spring, and, putting your head outside, to inhale the freshness of the morning, been suddenly entranced through your whole being by the greeting that floated to you from nature's countless voices? Who that has once caught the strain could ever forget?

The dropping of the sleet, fine as powdered mist, on the dead leaves, with a sound as delicate as the dancing of fairy feet on a moon-lighted sward, the subdued swash of waves, and breaking up of floating ice in the lake beyond, the softer touch of the air which prophesies of brighter skies and singing birds—all these are full of melody to the rejoicing soul that welcomes the promise of life and renewal in the frozen earth.

Or, later, you linger in the woods to search for the haunts of faintly-tinted flowers and velvet mosses, and forget your coveted treasures, while you listen to the blue-bird and the robin, remembering other days and other friends who shared the same exquisite notes with you before death stilled the eager sense forever. And how much of your world of melody seems hushed since you miss the voice of your friend from the prevailing rhythm! Yet you have known the blessedness of the loved cadence, and its memory can never be taken from you. "What-ever's lost, it first was won"; and, in a spiritual sense, is imperishably yours.

But our compassionate thought turns to those whose ears have been sealed from birth to all the sweet sounds of nature and of art; whose world of silence has never been thrilled by the voice of mother, friend, or lover.

A touching story is told of a young girl, the beloved and only child of wealthy parents, whose heritage of beauty and luxury was sadly shadowed by the deprivation of hearing.

Skill failed to remove her misfortune, and the child became a woman—silent, ever stretching empty hands for the missing link in her chain of being. She learned to watch the lips of others who talked or sang in her presence, and caught their meaning, though no sound reached her straining ears. But suddenly, at a concert, the hidden barriers were lifted, the stream of exquisite sound flowed in upon her astonished sense, and she turned a radiant face to her mother, sobbing, "I hear! I hear!" Her delicate frame quivered with ineffable joy, which she sought to express in smiles and tears, and half articulate exclamations of wonder and thankfulness. Her friends feared a fatal result, and persuaded her at last to be removed to her own home. She lay, as in a trance of heavenly delight, murmuring over and over, "I hear! I hear! Heaven must be music!" And as the morning dawned, her freed soul broke its earthly bonds, and sought the home of everlasting harmony.

Our hearts melt at the recital of such an experience, and we exult in the thought of glorious freedom for such a soul in the land of the spirit. But too often we fail to recognize the maimed ones all about us, who walk in their silent worlds, and make no sign. May there not be as complete a deafness as that of the unfortunate class of whom we have spoken? A spiritual deafness—"having ears they hear not." Those who pass by the murmur of the peaceful river, the ocean's roar, the twitter of spring birds, and the most thrilling tones of humanity, still "deaf in nature's general tone." Such silence seems akin to death; and how sacredly do we approach the awful mystery that shrouds the rigid figure on which the great conqueror has dropped chill! No hand has power to lift the seal of silence that closes the pale lips. But while life and motion animate the breathing form, we may hope to pierce the unbroken stillness, and bring the concord of sweet sounds into the awakened hearing. Such miracles have been wrought; and the lethargy of a life-time has been shaken off under the thrilling power of the divine message, uttered by human tongues, all music with tender human love and helpfulness. Therefore, in the name of the Lord of life, who called Lazarus from the tomb, do we cry to the deaf to hear and the prisoner to come forth, remembering the voice that said, "All things are possible to him that believeth."

## Names of the States.

ORIGIN AND SIGNIFICANCE.

We condense from a paper on the origin of the names of the States of the American Union, read by Mr. Hamilton B. Staples, before the American Antiquarian Society, the following interesting facts and suggestions:

The name of New Hampshire was given by John Mason, to whom the original territory was conveyed in 1629, and was named by him after Hampshire county in England.

Massachusetts is derived from the bay of that name. The Massachusetts Bay received its name from the Massachusetts Indians, who peopled its shores at the time of John Smith's visit in 1614. The word Massachusetts meaning "at or near the great hills," "at or near the great hill" (in composition) adchu—plural wadchush—"mountain" or "hills," and the suffix "at or near."

The origin of the name of Rhode Island is quite obscure. A writer says: "Some ancient authors write the name Island of Rhodias. Some have believed that the name was derived from the Dutch Roode Eylandt, which signifies Red Island. Others have written the name Rod Island. Perhaps it could also be Road Island, the Island of the Roadstead or harbor island."

The name Connecticut, spelled Quineh-tukut, signifies "land on a long tidal river." The name is so spelled in Cotton's Vocabulary, and in the "Cambridge Records" it appears as Quine-tuket.

The territory of New York was comprised in the royal grant to the Duke of York in 1664, of all the land "from the west side of the Connecticut River to the east side of the Delaware Bay." The name was applied to the State.

The State of New Jersey received its name in commemoration of the brave defense of the Isle of Jersey, by Carteret, its Governor, against the Parliamentary forces in the great civil war.

Pennsylvania owes its name to its founder, William Penn. The name given by Penn himself was Sylvania, but King Charles II insisted that the name of Penn should be prefixed. It is the only State in the Union named after its founder.

Delaware was named after the bay of that name, and the bay after Lord Delaware, who explored it.

Maryland was settled under a charter granted in 1632 by King Charles I to Lord Baltimore. The State was named after Queen Henriette Maria. In the charter the country is called "Terre Maria—Anglice, Maryland."

Virginia is named in honor of Elizabeth, the Virgin Queen.

North and South Carolina are named after King Charles I.

The name of Georgia, after King George II., was, by the terms of the charter, conferred upon the territory granted to the company organized by Oglethorpe in 1732.

Maine owes its name to its being supposed to be the main or chief portion of the New England territory.

The territory of Vermont was so named from the French words verd mont, "Green mountain," the "d" being dropped in composition.

Allen in his "History of Kentucky" says that State was named "from its principal river, which is an Indian name for 'dark and bloody ground.'" Moulton in his "History of New York" says "Kentucky signifies 'river of blood.'" Tennessee formed a part of the grant of the Carolinas. Its name is derived from its principal river, though formerly the name Tennessee did not apply to the main river, but to one of the small southern branches thereof. There is authority for saying that the name of the river was derived from the village of Tennessee, the chief village of the Cherokee tribe, and situated on its bank.

Ohio is named after the beautiful river, its southern boundary. From Johnston's "Account of the Indian tribes," the word Ohio, as applied to the river, in the Wyandot language is O-hewah, signifying "something great." The name was called by the Senecas dwelling on the shores of Lake Erie, the Ohio.

Indiana derives its name from one of the old ante-revolutionary land companies which had claims in that region.

Illinois is named from its principal river, the Illinois. The river is named from the confederacy of Indian tribes called the Illinois Confederacy, which had its seat in the central part of the State. Gallatin gives the definition of the word Illinois, "real men," "superior men," from the Delaware word Leni, Leni, Illini, as it is variously written.

Laurens, in his "Red Book of Michigan," derives the name of that State from the Indian word Michigauyagan, signifying Lake Country. Johnston's Cyclopaedia derives the name from the Indian words Mitchi, Saugyeen, meaning Lake Country. I regard this a questionable derivation. There are good reasons for supposing that that State derived its name from Lake Michigan, and not from its being nearly enclosed by lakes.

Wisconsin was named after its principal river. Until quite a recent period the river was called the Ouisconsin, which is said to mean "westward flowing." Ouis is evidently shortened from the French "ouest." Mr. Schoolcraft says that "locality was given in the Algonquin 'ing,' meaning at, in, or by—as Wisconsin." The name is probably of mixed origin.

The name Louisiana, now confined to a State of the Union, was originally given to the entire French possessions on the west bank of the Mississippi, by La Salle, in 1682, in honor of Louis XIV.

Arkansas takes its name from its principal river; the river from the tribe of Indians formerly living near its mouth. Till quite a recent period the river was called Akansas, and the tribe the Akansas tribe. Mr. Schoolcraft says that both the name Arkansas and Missouri embrace aboriginal roots, but we hear the sounds as modified by French orthography and enunciation.

Missouri was named from the river of that name, and the river itself from the Missouri, a tribe once living near its mouth, and afterward driven into the interior.

Iowa is named from the river of that name, and the river from the Ioway Indians, who, after many migrations, settled on its banks. In the *Atlantic Monthly* it is intimated that Ioway is contracted from Ah-hee-oo-ba, meaning "sleepers."

Texas, formerly Spanish Territory, then Mexican, and later an independent State, is the only State acquired by annexation. There is a conflict of opinion over its name. Johnston's Cyclopaedia states that "it is now proved conclusively to be an Indian derivation, the generic title of numerous tribes known to Salle on his visit in 1685." On Salle's map, 1750, the center of the territory is occupied by Indians called the Texas, which may be the generic title referred to. But Mr. Bryant, in his "History of the United States," says: "It is supposed that the name Texas is from the Spanish Tejas, in allusion to the covered houses" found by La Salle on his visit in 1685.

The name Florida is a matter of general agreement among historians. The story of Ponce de Leon sailing to the West in 1512 in search of the fountain of youth, seeing land on Pascua Florida, or "Flowery Easter," and on account of its profusion of flowers naming it Florida, is familiar to all.

The name California appears to be taken from a Spanish romance, "Las Sergas de Esplandian, in which is described 'the great island of California, where a great abundance of gold and precious stones is found.'

Nevada takes its name from the Sierra Nevada mountains, which line its western frontier, the mountains in their turn being named from the Sierra Nevada of Granada, which they are said to resemble in the serrated line of the summits.

Minnesota is named from the Minnesota or St. Peter's river, the principal tributary to the Mississippi within its limits. The Indian word is Mini-sotah, signifying "slightly turbid water," or, as the Minnesota historian more fancifully puts it, "sky-tinted water."

Nebraska is named from the Nebraska river. A writer in the *North American Review*, on the "Missouri Valley," says the word is Indian, and is compounded of nee, "river," and bask, a "shallow." Mr. Hale says the name undoubtedly refers to the flatness of the country.

Kansas is named from its principal river. The latter is named from the tribe of Indians called the Konyas, who live upon its shores.

Colorado is named after the great Rio Colorado, which rises in the Rocky Mountains and falls into the Gulf of California. The name signifies in Spanish "ruddy," "blood-red," in a secondary sense "colored," in allusion to the color of its waters.

Mississippi is named after the great river. Mr. Atwater, a member of the Society, gives the Indian name of the

river Meesysseepce, "the great water." That the Indian word signifies the "father of waters," is erroneous.—*Christian Statesman*.

The Northwestern Christian Advocate declares that the day is surely coming when prohibition will win, and reasons that—

"Already it is intruding perplexing perturbations into the orbits of the old school politicians. It is an element that is in danger of breaking the 'state' of the best political cipherer. Even in Iowa, where Republicans are generally supposed to be able to carry anything, a writer in a Chicago paper complains that the party is suffering from 'an overdose of temperance.' In Ohio, the liquor dealers, distillers and brewers have determined to secure a promise from all candidates for the Legislature to abstain from any attempt to make the liquor laws more stringent, and in Wisconsin the Republican State Central Committee has issued an apology for the position of the party in that State, employing the old and rather threadbare arguments of the German press with regard to the importance of defending the 'personal liberty' of anybody to get drunk if he should choose to do so. The advocates of temperance should strive for more harmony and unity of action, should not fear the sneers of great daily journals whose editors are perhaps, in some cases, writing under instructions from the dealers in and manufacturers of alcoholic drinks. They should be willing to endure repeated defeat, hardship and calumny, as their forerunners have done in other great reforms. History does not show a great reform consummated without also showing an array of noble heroes who have won through the exercise of the highest moral courage."

We can refute assertions, but who can refute silence?—*Dickens*.

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Sunday-School Lesson for June 4, 1882.

BY REV. R. G. JONES, D.D.

The Transfiguration—Mark ix: 2, 13.

*Golden Text.* "And lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased."

This lesson is very important; full of the grandest thoughts and incidents—demanding a volume rather than a column to do it justice.

Jesus taketh with him Peter, James and John. Why only these three? Because they were willing and glad to go, perhaps, whereas the other nine thought it was better to rest over night in the plain than climb up the mountain so late. As many now think it better to go to bed than to the prayer-meeting, and stay in bed Sunday morning than go to church.

Or he wanted to prepare them for their peculiar work in the future. Peter to preach the first gospel sermon to the Jews, and also open the door of the Christian Church to the Gentiles. John to describe the Lord's glorious appearance walking among the seven churches, and his victory over all enemies in the cause of ages. James to be the first martyr. The fact that James was on the Mount proves that Christ loved him quite as much as Peter and John, whom he delivered from the hand of Herod and power of the Jews.

Into a high mountain apart. Why choose so large a place for so small a meeting? To teach us that it is well to have some time to prepare the mind for prayer. How many hurry to the prayer-meeting, having been in business till the last moment! Is it any wonder they are not blessed? Also to teach us to be enlarged in our prayers. In a confined place we are apt to say, "Bless thy people within these walls." Christ's prayer took in the whole world.

What mountain this was learned men cannot determine. Tabor and Hermon have their advocates. The ancients pleaded for Tabor. The moderns favor Hermon. It makes little or no difference to the interpretation.

*He was transfigured before them!* The Germans render it glorified. I like this better. We know not whether it was the hidden glory that was within him expanded and burst forth through the shell of flesh that covered it, or was he clothed upon with the glory he had with the father before the world was so that mortality was swallowed up of life. Such was the glory that the Evangelists were at a loss for words or comparisons to describe it.

*There appeared unto them Moses with Elias.* Why these two? If they came for the sake of Jesus there were none fitter to give comfort. They also had carried on their respective work alone through life, and found God faithful to the end. What encouragement regarding his dearest which he should accomplish at Jerusalem.

If they came for the sake of the disciples and the church, which seems more probable, they reminded the disciples that the attainment of earthly glory was not necessarily the end of good and successful lives. Here were two of God's most honored servants that were poor through life and died before attaining earthly honors or rest. The disciples therefore had no reason to doubt the Messiahship of Christ, though he died before sitting on the throne of David or being crowned an earthly king.

Again, their appearance proved there was no antagonism between the law and the Gospel, the Old and the New Covenants. Here are the two representatives of the law and the prophets meeting the Mediator of the better covenant not in the garden of agony to chide, but on the mount of glory to comfort and honor.

Lastly, their appearance is a strong proof of his Divinity. Here are two saints who had been in heaven for ages, appearing in their glorious robes, their holiday attire, and Jesus in his working clothes appearing equally glorious. How much superior he will be when clothed in the glory of his father!

*Master it is good for us to be here.* Luke tells us that the three disciples slept. We are not to infer from this that it was a dull prayer-meeting, though three out of the four slept. It may be that Jesus was praying silently so that the disciples did not hear his words, and being tired, slept; found the rest which the other nine expected to have on the plain. Or may be the thoughts of Jesus were too great and spiritual for them to follow if they heard His words. It was well that they awoke when they did, as they would have lost the grandest sight ever beheld by human eyes. It seems a pity they slept and did not see the whole transaction from the beginning. Sleepers in meeting are liable to lose a great deal. They are also liable to be confused when they awake. Such was the case with Peter; he wist, or knew, not what to say. He wanted to say something to show that he was paying attention. He proposed to build three tabernacles, that the Saviour might be there safe from His enemies and not talk of death; that they might continually enjoy the presence of their heavenly visitors. But Peter forgot there were nine of the brethren absent who also needed comfort and instruction; also the deacons in Jerusalem must be accomplished or the appearing of God in the flesh would be in vain. The death of Christ was the essential part of the plan of salvation. Without this, everything else would have failed. Peter's proposal was to prevent this. With respect would I say, the transfiguration seems to indicate that God the Father was ready to prevent it also; as

if He had said, "I am tired of seeing my Son rejected, ill-treated and persecuted; I cannot bear any longer His agonizing cries and tears; I will glorify Him and take Him home, leaving the human race to their self-chosen death. But Jesus preferred to remain under the cloud rather than enter into it and go home with His heavenly visitors. Then, says the Father, since He prefers staying with you to finish His work and effect your redemption, be sure to listen to his teaching, for he is my beloved Son. I am ready to take him home at any moment."

*He charged them that they should tell no man.* They were not as yet in a fit state of mind to talk about such glorious things without being puffed up at the thought that they knew so much more than others. Neither were the other disciples in a fit state to listen to such things without being filled with envy; but after passing through the scenes of Gethsemane, Calvary and Pentecost, all would be in a right state of mind for these glorious revelations.

Questioning one with another what the rising from the dead should mean. They questioned not the general resurrection, for that all Pharisees believed. Neither did they doubt the possibility of raising a dead man to life, for they had seen Christ do that often. But being taught out of the law that Christ was to abide forever, and that the Son of David should reign over the house of Jacob forever, and of his kingdom there should be no end, they knew not how to reconcile this with the death presupposed in the phrase, "the Son of Man shall rise from the dead." Their expectation of a temporal kingdom was so strong that it seemed impossible to make them understand Christ's teaching regarding his death. They understood not this saying; it was hid from them, and they perceived it not. Hence when Christ was dead their hopes died with him, and they lost all confidence in him.

*Elias verily cometh first, and restoreth all things.* It is wonderful that Adventists have not paid attention to this saying of Christ, instead of talking all the nonsense they do about a literal first and second resurrection (Rev. xx: 4, 6). This is the key to the meaning of that passage. Elias did not literally rise. But John the Baptist was so much like him in spirit and aim that Christ said he was verily Elias. The first resurrection will be typical, not literal.

The Valley Association met at Lodi on Monday afternoon, the 15th inst., in the Congregational Church. Churches represented were the Sacramento Church, by Dr. Dwinelle and delegate Mr. Hobby; Grass Valley, by Rev. W. A. Tenny; Lodi, by Rev. W. C. Stewart, with Mrs. Scott and Mrs. Geoffrey as delegates; Lockeford, by Rev. W. H. Pascoe. A half-hour was spent in devotional exercises, led by Dr. Dwinelle. At 3 o'clock the Association was called to order, and Dr. Dwinelle was elected as Moderator and W. H. Pascoe, Scribe. The programme of the exercises was taken up, and in the absence of Dr. Healy, Mrs. Dr. P. C. Tabor read a very able paper on the work of the "Women's Christian Temperance Union," showing, from a professional standpoint, a clear insight into the evils on the system arising from the uses of alcohol, either as a beverage or for medicinal purposes. The subject was discussed by the several members present, all endorsing the facts as stated. In the evening, Dr. Dwinelle preached an able sermon to a small congregation. On Tuesday morning the Association again met in the church, the devotional exercises were led by the Rev. W. A. Tenny. It was moved and carried that the churches of the valley form a valley conference to meet in the autumn and spring of each year, in conjunction with the Valley Association, and that the churches be represented by delegates. The Rev. W. C. Stewart read an excellent paper on "Best Way of Reaching the People, who need the Gospel preached to them." He advocated the idea, and held that it is both practicable and necessary for the churches of California to keep in the field an Evangelist. The paper was well received, and as the good brother has given some considerable thought to this subject, it was voted that it be sent to The Pacific for publication. It was moved and carried that the Association meet some time next November, at Grass Valley. Revs. W. A. Tenny and W. H. Pascoe were appointed a committee to arrange the programme. So ended another meeting of Valley Association that we believe was the means of good to the thriving town of Lodi, and also to the few ministers who were present.

W. H. PASCOE, Scribe.

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In the North American Review for June, Senator W. B. Allison has a paper on "The Currency of the Future," in which he indicates the measures that will have to be taken by Congress for insuring a stable currency after the national debt has been extinguished. "Andover and Creed Subscription," by Rev. Dr. Leonard Woolsey Bacon, is a philosophical review of the present state of dogmatic belief in the churches. Hon. George F. Seward, late minister to China, in an article entitled "Mongolian immigration," makes an argument against the proposed anti-Chinese legislation.

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|                           |       |                |
|---------------------------|-------|----------------|
| CASH CAPITAL,             | - - - | \$1,250,000.00 |
| All Outstanding Claims,   | - - - | 162,599.08     |
| Reserve for Re-Insurance, | - - - | 1,327,112.18   |
| Policy-Holders' Surplus,  | - - - | 2,582,863.77   |
| SURPLUS OVER ALL          | - - - | 1,332,863.77   |

It has become a necessity that Fire Insurance Corporations should be possessed of ample means, that when numbers of their policies are forced to payment, the response may be immediate.

It becomes every property-owner to see to it that his policies are with responsible companies. The man who has once held failed promises may not again be deceived, and he who has not should be careful how he pays his premium, and at the same time virtually carries his own insurance.

A policy in the HARTFORD FIRE is as good as a gold bond. For nearly a century, in all respects, the company has stood, as now, among the care-abiding, honest institutions of the country, and has always been, as now, among the largest, most influential, and most famous. Its agents are resident in all cities, towns and hamlets.

## It Pays to Insure, especially with "THE HARTFORD."